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COMPENDIOUS SYRIAC GRAMMAR.

COMPENDIOUS SYRIAC GRAMMAR

BY

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WITH A TABLE OF CHARACTERS

BY

JULIUS EUTING.

TRANSLATED

(WITH THE SANCTION OF THE AUTHOR)

FROM THE SECOND AND IMPROVED GERMAN EDITION

BY

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TRANSLATOR'S PREFATORY NOTE.

It appears desirable that the leading modern grammars of the four best-known Semitic languages, in their classical forms, should be readily accessible to English-speaking students. And in this connection, probably few competent judges will dispute the claims of the following treatises to be regarded as authoritative and leading, viz:—Wright's Arabic Grammar (as revised by Robertson Smith and De Goeje); Kautzsch's Gesenius' Hebrew Grammar; Nöldeke's Syriac Grammar; and Dillmann's Ethiopic Grammar. Of these the first two already exist in English, Wright's work having been in that form from the outset, at least under his own name, and Kautzsch's Gesenius' having been presented in a similar form a few years ago, in Collins and Cowley's excellent translation. The grammars of Nöldeke and Dillmann, however, have not hitherto appeared in English, although their pre-eminent position in their respective departments of Semitic philology is perhaps even less open to challenge, than that of the other two. It is to supply this want in the educational apparatus available for English students, so far at least as Nöldeke's Grammar is concerned, that the present translation has been attempted.

Of course it may be said, that students of Syriac will in all likelihood be sufficiently well acquainted with German, to be able to consult the original for themselves. I trust that such is the case; but those students and scholars amongst us, who are most familiar with German, will probably be the first to welcome a translation of such a work, if only it has been executed with reasonable fidelity and care. There are obvious advantages in an English version for an English eye, however accomplished

a linguist its owner may be. At all events it is in that belief, and with no other desire than to do something for this branch of study, that I have ventured upon the present edition.

No attempt has been made to alter in any way either the substance or the arrangement of the Grammar. Citations, it is true, have been again verified, and slight errors here and there have been tacitly corrected. To facilitate reference, not only has the very full Table of Contents been set in its usual place, but its items have also been applied throughout the book, in the form of rubrics to the several sections. With a similar design an Index of Passages, wanting in the original, has been drawn up and placed at the end of the volume.

Among other friends who have been helpful towards the preparation of this version, I have specially to thank Professor Robertson of Glasgow University, for much kindly encouragement and wise counsel. Above all I must express my deep indebtedness to the distinguished author himself, Professor Nöldeke, for the unfailing courtesy and unwearied patience with which he lent his invaluable guidance and assistance, as the proof-sheets passed through his hands. Thanks are also due to Herr W. Drugulin and his staff, for again encountering, with a very considerable measure of success, the typographical difficulties, which a work of this nature must present.

JAMES A. CRICHTON.

PREFACE TO THE FIRST EDITION.⁽¹⁾

This book does not claim to be in any respect a *complete* Syriac Grammar. It is true that with the material at my disposal I might have added very considerably to not a few sections; but any treatment of grammatical phenomena which aimed at completeness in every detail required quite other manuscript studies, than were at all open to me. Practical considerations too imposed a severe limitation. I trust however, that even within restricted limits, I have succeeded in producing something which may be of use.

I have taken my material from the best sources within reach, entirely disregarding Amira and the other Maronites. Besides the Jacobite and Nestorian grammarians and lexicographers now in print, I have made use of Severus of St. Mattheus (usually, but incorrectly, styled “of Tekrit”) as he appears in the Göttingen manuscript. The Directorate of the Göttingen Library, with their accustomed liberality, farther sent me, at my request, from their manuscript treasures, the large grammar of Barhebraeus together with his *Scholia*; and, with no less readiness, the Library-Directorate of Gotha sent me the Vocabulary of Elias of Nisibis. These manuscripts yielded produce of many kinds. It would have been an invaluable assistance to me, if I had had before me the *Masoretic* tradition of the Syrians, with some degree of completeness. Of this, however, I had at command at first—in addition to the epitomes which are found in printed works—only a few extracts, which

(¹) Somewhat shortened at the close.—The first edition (1880) was dedicated to J. P. N. Land (Died 30. Ap. 1897).

I had myself noted down in earlier years, from the well-known Nestorian Masora of the year 899 (Wright's Catalogue 101 *sqq.*) and from the London "Qarqafic" manuscripts (Rosen-Forshall 62 *sqq.*; Wright 108 *sqq.*). The deficiency was made up, at least to some extent, by the amiability of Wright, Zotenberg and Guidi, who—in answer to a host of questions about the mode of writing this or that word in the Masoretic manuscripts in London, Paris and Rome—furnished me with information which in many cases had been gained only after prolonged search. A careful collation of the entire Masoretic material, allowing for the chance mistakes of individual scribes, especially if it were accompanied by an attentive observation of good, vocalised manuscripts of the Bible, would let us know pretty accurately and fully how the Jacobites on the one hand, and the Nestorians on the other, were wont to pronounce Syriac in the Church use. Any point in which these two traditions are found to be in agreement must have been in use prior to the separation of the two Churches, that is, at the latest, in the 5th century. Although in the recitative of the Church Service there was doubtless a good deal of artificiality, yet we have in it a reflex at least of the living speech. The Grammar of Jacob of Edessa (*circa* 700) is unfortunately lost, all but a few fragments. What the later systematisers give, has, generally speaking, no more authority than can be traced to the Church tradition. Even the observant Barhebraeus, towering as he truly does by a head and shoulders over the rest of his countrymen, has not always surveyed this tradition completely, while sometimes he explains it incorrectly. Now and then too, following mere analogy, he presents forms which can with difficulty be authenticated in the genuine speech. Accordingly if here and there I do not notice Barhebraeus' data, I trust it will not be attributed to a want of acquaintance with them on my part. Still less could editions like Bernstein's "Johannes", or Joseph David's "Psalter" (Mosul 1877)—which unfortunately gives an "improved" text of the Peshitā—constitute an absolute authority for me, although I am greatly indebted to them. I need hardly mention that in the matter of vocalisation I have made large use of the well-known complete editions of the Old Testament and the New Testament, and of both the Nestorian

and the Jacobite-Maronite tradition. In this process, however, I have endeavoured to observe a due spirit of caution. Even the examination of the metrical conditions found in the old "poets" (*sit veniat verbo!*) has not been without results for determining grammatical forms.

Still, even when all authoritative sources have been disclosed, a good deal will continue to be obscure in the Phonology and Morphology of Syriac, as it is only for the Bible and a few ecclesiastical writings that an accurate tradition of the pronunciation exists. So much the less will the expert be disposed to find fault with me, for having left here and there, upon occasion, a mark of interrogation.

As regards the *Orthography* of the consonantal writing, we are very favourably situated at the present time, when a long series of texts reproduces for us with accuracy the style of writing followed in manuscripts, from the 5th century onwards.

The *Syntax* I have based wholly upon original authors belonging to the age in which Syriac was an absolutely living speech. I have relied specially upon prose works, and among the poets I have given preference to those who write a simple style. Only a very few of my supporting-passages come down as far as the 7th century: the others range from the 2nd to the 6th. To bring in Barhebraeus or Ebedjesu for the illustration of the Syntax, is much the same as if one sought to employ Laurentius Valla, or Muretus, as an authority for *original* Latin. All the examples I have myself collected, with the exception of about a dozen. Naturally I have made much less use of strongly Graecising writings, than of those which adhere to a genuine Aramaic style. From the ancient versions of the Bible I have, without farther remark, adduced such passages only as are free from Hebraisms and Graecisms. Looking to the great influence of the Peshitā on the style of all subsequent writings, I might perhaps have gone somewhat farther in quoting from it. All the citations from the O. T. I have verified in Ceriani's edition, so far as it has proceeded. Other translations from the Greek I have used only very exceptionally,—in fact almost never except to illustrate certain Graecisms which were in favour. No doubt even the best original writings in Syriac give evidence of the strong influence of Greek Syntax; but, on

the other hand, everything is not immediately to be regarded as a Graecism, which looks like one. The Greek idiom exercised its influence with all the greater force and effect, precisely at those points where Syriac itself exhibited analogous phenomena.

Although, in the composition of this book, I have continually kept an eye upon kindred dialects and languages, I have nevertheless refrained almost wholly from remarks which touch upon Comparative Grammar. Not a few observations of that character, however, will be found in my "Grammar of the New-Syriac Language" (Leipzig 1868) and my "Mandaean Grammar" (Halle 1876). Here and there, besides, I have tacitly rectified a few things which I had said in those works. The great resemblance of Syriac to Hebrew—and that especially in Syntax—will, I hope, be brought into clearer light than heretofore, by the mere description of the language given in this book. A similar remark may be made with regard to special points of contact in the case of Syriac and Arabic.

I have been obliged to avoid almost entirely any reference to my authorities in the Phonology and the Morphology. I have also refrained from quoting the works of modern scholars. A brief manual cannot well separate between widely-known facts and special stores either of others or of one's own. But yet I do not mean to miss this opportunity of referring to the fact, that I am peculiarly indebted to Prof. G. Hoffmann's essay, contained in ZDMG XXXII, 738 *sqq.*, even as I am farther under deep obligation to this dear friend of mine, for many an epistolary communication and encouragement, with reference to the present work. Prof. Hoffmann also enabled me to make some use, at least for the Syntax, of his edition of the Julianus-Romance (Leyden 1880) before it was given to the public. Unfortunately it was then too late to permit my utilising that story still more thoroughly. I have farther expressly to declare my adherence to the conception of the roots ܐܝ and ܥܝ, which Prof. August Müller has set forth in ZDMG XXIII, 698 *sqq.*, and which Prof. Stade coincidently follows in his Heb. Gramm., although I am not blind to the difficulties which cling even to that theory.

As I wished to avoid extreme prolixity, I was obliged to seek for some adjustment between the two systems of vowel-marking. Whoever weighs the practical difficulties, and particularly the typographical difficulties, will, I trust, find the plan which I have adopted here, to be fairly suitable, although I cannot myself regard it as entirely satisfactory. In the latter part of the Syntax I have made an attempt to employ the One-point System, occasionally introducing the Two-point System, and applying proper Vowel-signs only where they seemed to be required in order to ensure clearness. That attempt was bound to show a certain amount of arbitrariness and vacillation. The reader may always reflect, that in many cases different ways of marking have prevailed according to place and time, and that very seldom indeed does an old manuscript, which employs the points with any degree of fulness, continue to be perfectly consistent in this matter. As regards the carrying-out of this marking, I must apologise for the circumstance that the points are not of the same size throughout: distance from the place of printing made it difficult to correct this slight inequality.

The division into *paragraphs* aims in nowise at logical consistency: still less is this to be looked for in the process of subdivision which has been applied to not a few of the paragraphs. In every case my sole concern was to break up the subject-matter into comparatively small sections, so as to facilitate the survey and the reference from one passage to another.

I take for granted in those who mean to use this Grammar some acquaintance at least with Hebrew. Whoever desires to learn Syriac from it, without the help of a teacher, will do well to impress upon his memory at first merely the fundamental characteristics of the Orthography, the Pronouns, something of the Flexion of the Nouns, the Paradigm of the Strong Verb, and the most important deviations of the Weak Verbs, — as also to acquire some acquaintance with the attachment of the Pronominal Suffixes. Then let him read easy, vocalised texts, next, extracts from the Bible, as they are to be found, for example, in Rödiger's "Chrestomathia"—a compilation to be highly commended even on other grounds. The learner may at first pass many difficulties

by, but in time he should with increasing care try to find out in the Grammar the explanation of anything which may arrest his attention. If, at a later stage, he goes systematically over the whole of the Grammar, including the Syntax, there will no longer be so much that is strange in appearance to him. And even to a teacher—dealing with beginners in Syriac, or any other Semitic language, who already understand something of Hebrew—an analogous procedure may be recommended. Familiarity with the Nestorian punctuation will be gained most readily from Urmia- [and New York-] editions of the Bible, although these do not give the system in completeness—doubtless for typographical reasons—and, besides, are not free from mistakes.

The Table of Characters, from Euting's master-hand, will suffice to exhibit the development of the Aramaic Character, at least in several of its leading types, from its earliest form up to the oldest Estrangelo, and the farther development of this last, up to the more modern script.

In conclusion I beg once more to tender an emphatic expression of my warmest thanks to the Library-Authorities, as well as to the personal friends, who have been helpful to me in the composition of this book.

Strassburg i. E. 30th Sept., 1880.

TH. NÖLDEKE.

PREFACE TO THE SECOND EDITION.⁽¹⁾

Although I did not reckon upon the necessity arising during my lifetime for a new edition of the Syriac Grammar, I still have continued to note down in my own copy—following my general practice—many additions and improvements. A good deal of this material, accordingly, I was able to devote to the new edition. Amongst other things, I have compared the citations already given from the Life of Simeon Stylites, with a transcript of the London Codex lent me by Prof. Kleyn of Utrecht, now deceased. It would appear however, that the Vatican text is upon the whole nearer the original, than the one in the British Museum.

I have endeavoured to introduce a considerable number of improvements in points of detail, but I have abstained from radical alterations except in a very few cases. In the Syntax I have added to the number of the examples. The Syriac Bible has been more largely drawn upon than in the former edition, particularly as regards the Gospels, and especially the Synoptic Gospels. These last exhibit almost invariably an exceedingly flowing, idiomatic style of Syriac, which upon the whole reads better than the Semitic Greek of the original. This feature comes into still stronger relief in the more ancient form of the text—as contained in C. (*Curetonianus*) and S. (*Sinaiticus*)—than in our usual text P. (*Peshitā*). The Syriac Old Testament frequently approximates the original Hebrew text too closely; and, precisely because of the intimate relationship of the languages, we sometimes find ourselves at a loss as to whether the verbal reproduction is still in conformity with the true

⁽¹⁾ [This edition in the original is dedicated to Prof. Guidi].

Syriac idiom, or is really a Hebraism. It should farther be noticed, that the genuine Syriac Canon is of much less compass than that of the Western Churches, and lacks, for instance, the Book of Esther and the Chronicles. The punctuation, therefore, of these last books in the Urmia edition, is of more slender authority than that of the others, which reproduces an ancient and established tradition, although it is not free from mistakes.

Many Syriac words, of which the form is not in keeping with the rules of Aramaic, have been proved now to be loan-words from the Assyrian. I have frequently drawn attention to such strangers. In this matter I follow Jensen's data in Brockelmann's Syriac Lexicon, and partly, direct communications from Jensen himself, as well as Delitzsch's Assyrian Dictionary. In the case of some words however, which are now indeed looked upon as being borrowed from the Assyrian, it is perhaps a matter of doubt whether the supposed borrower may not be the lender, or whether the words concerned may not be part of a common stock.

I have increased the number of references from one paragraph to another, but the order of these paragraphs remains the same. As the figures indicating that order have not been altered, quotations made in accordance with the paragraphs of the old edition are suitable also for the new. The few additional paragraphs which have been introduced, bear severally the number of the one which immediately precedes, a *b* being attached thereto.

The new edition has received much benefit from the discussion of the first by Prof. G. Hoffmann in the "Lit. Centralblatt" of 4th March, 1882,—as well as from other printed and written notices from his hand.

The late Prof. Bensley, as well as Dr. J. O. Knudson and Dr. H. Schulthess farther earned my gratitude by pointing out various inaccuracies, particularly errors of the press. And after all, in preparing the second edition, I came upon a few more blunders, some of them rather serious. If, as I venture to hope, the new form of the book should turn out to be tolerably free from annoying mistakes of the press, this is due very especially—seconded by the dexterity of the compositor—to the

careful first correction of proofs, undertaken by Dr. Chamizer, the director of the printing house of W. Drugulin.

The abbreviations which I have adopted are for the most part clear enough in themselves. Besides those which have already been mentioned as indicating the three Texts of the Gospels, viz. P. C. and S. the following perhaps should be noticed:—

Addai = The Doctrine of Addai, The Apostle (ed. by G. Phillips).

Aphr. = The Homilies of Aphraates (ed. by W. Wright).

Anc. Doc. = Ancient Syriac Documents (collected and edited by W. Cureton, with a preface by W. Wright).

Apost. Apocr. = Apocryphal Acts of the Apostles. Vol. I (ed. by W. Wright).

Barh. = Barhebraeus.

Ephr. = S. Ephraem Syri Opera (Roman edition).

Ephr. Nis. = S. Ephraemi Syri Carmina Nisibena (ed. by G. Bickell).

Isaac = Isaaci Antiocheni Opera (ed. by G. Bickell).

Jac. Ed. = Jacob of Edessa.

Jac. Sar. = Jacob of Sarūg.

John Eph. = The Third Part of the Ecclesiastical History of John, Bishop of Ephesus (ed. by W. Cureton).

Joseph = Histoire complète de Joseph, par St. Ephraem[?] ed. by Paul Bedjan, 2. ed. Paris 1891).

Jos. Styl. = The Chronicle of Joshua, The Stylite (ed. by W. Wright). [wrongly attributed to Joshua.]

Jul. = Julianos der Abtrünnige (ed. by J. G. E. Hoffmann).

Land = Anecdota Syriaca (ed. by J. P. N. Land).

Mart. = Acta Martyrum Orientalium et Occidentalium (ed. by Steph. Ev. Assemanus).

Moes. = Monumenta Syriaca ex Rom. codd. Collecta (ed. by G. Moesinger).

Ov. = S. Ephraemi Syri, Rabulae Episcopi Edesseni, Balaei Aliorumque Opera Selecta (ed. by J. Jos. Overbeck).

Sim. = Life of St. Simeon Stylites,—in the 2nd Volume of the *Acta Martyrum* (ed. by Steph. Ev. Assemanus).

Spic. = *Spicilegium Syriacum* (ed. by W. Cureton).

Of Syriac abbreviations note '𐤀𐤍 = ܐܡܢ "and the rest" = &c.

Strassburg i. E. August 1898.

TH. NÖLDEKE.

NOTE ON THE ENGLISH EDITION.

I am glad to have the opportunity of expressing here my satisfaction with Dr. Crichton's translation of my book, and my hearty recognition of the great care and ability with which he has performed his task. Special thanks are also due on my part to the translator, for rectifying certain errors which had crept into the original work in the case of several of the citations. I venture to hope that the book, in its new form, will prove useful to a still wider circle of readers.

Strassburg i. E. March 1904.

TH. NÖLDEKE.

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INTRODUCTION.

From the time the Greeks came to have a more intimate acquaintance with Asia, they designated by the name of "Syrians" the people who called themselves "Aramaecans". *Aramaic* or *Syriac*, in the wider sense of the word, is a leading branch of the Semitic speech-stem,—particularly of the Northern Semitic. This language, extending far beyond its original limits, prevailed for more than a thousand years over a very wide region of Western Asia, and farther did duty as a literary language for less cultivated neighbouring populations. It separated into several dialects, of which some have been preserved for us in literary documents, and others only in inscriptions.—It is one of these Aramaic dialects which we purpose to describe in the present work. This particular dialect had its home in Edessa and the neighbouring district of Western Mesopotamia, and stretched perhaps as far as into Northern Syria. Accordingly it is called by the authors who make use of it, the "*Edessan*" or "*Mesopotamian* tongue", but usually it lays claim to the name of *Syriac* pure and simple, as being the chief Syriac dialect. Occasionally indeed it has also been designated *Aramaic*, although, in Christian times, the name "Aramaic" or "Aramaean" was rather avoided, seeing that it signified much the same thing as "heathen".

Syriac, in the narrower meaning,—that is to say, the dialect of Edessa—, appears to have come somewhat nearer to the Aramaic dialects of the Tigris regions, than to those of Central Syria and Palestine. As far, however, as our imperfect knowledge goes, the dialect stands out quite distinctly from all related ones.

In Edessa this dialect was employed as a literary language, certainly long before the introduction of Christianity. But it attained special importance, from the time the Bible was translated into it (probably in the 2nd century) and Edessa became more and more the capital of purely Aramaic Christianity (in a different fashion from the semi-Greek Antioch). With Christianity the language of Edessa pushed its way even into the kingdom of Persia. By the 4th century, as being then Syriac pure and simple, it serves (and that exclusively) the Aramaean Christians on the Tigris as their literary language. During that period, so far as we know, it was only in Palestine that a local Aramaic dialect was — to a certain extent — made use of by Christians, for literary purposes. The Syriac writings of the heathen of Harrān, the neighbouring city to Edessa,—of which writings, unfortunately, nothing has been preserved for us—, must have exhibited but a trifling difference at the most from those of the Christians.

The language and its orthography already present such a settled appearance in the excellent manuscripts of the 5th century, that we can hardly doubt that scholastic regulation was the main factor in improving the popular tongue into the literary one. The Greek model has been effective here. The influence of Greek is shown directly, not merely in the intrusion of many Greek words, but also in the imitation of the Greek use of words, Greek idiom and Greek construction, penetrating to the most delicate tissues of the language. Numerous translations and imitations (such as the treatise on Fate, composed after Greek patterns by a pupil of Bardesanes, about the beginning of the 3rd century) furthered this process. But we must carefully distinguish between Greek elements which had made good their entry into the language, and such Graecisms as must have been forced upon it by pedantic translators and imitators. Many Hebraisms also found their way into Syriac through the old translations of the Bible, in which Jewish influence operated strongly.

The golden age of Syriac reaches to the 7th century. The Syrians of that day belonged partly to the Roman empire, and partly to the Persian. The cleavage was made more pronounced by the ecclesiastical divisions, occasioned specially by the unhappy Christological controversies.

The Persian Syrians decided mostly for the teaching of the *Nestorians*,—the Roman Syrians for that of the *Monophysites* or *Jacobites*. And when the Academy of Edessa, the intellectual capital, was closed (489) to the former as declared heretics, they founded educational institutions of their own,—of which in particular the one at Nisibis attained to high repute. This separation had as a consequence an abiding severance of tradition, even with respect to the language and the mode of writing it. Assuredly the variety of the common dialects in olden time cannot have been without influence upon the pronunciation of Syriac in the mouths even of cultivated persons in different localities,—just as in Germany the Upper-Saxon language of polite intercourse assumes a very perceptible colouring, conditioned by the local dialect it meets with, in the case of the inhabitant for instance of Holstein or the Palatinate or Upper Bavaria,—or as in Italy the Tuscan tongue is similarly modified, in the case of the native of Lombardy, Genoa or Naples. Many of these differences, however, rest doubtless upon rules of art laid down by the Schools. So far as we find here a genuine variety in the forms of the language, it is sometimes the Eastern, sometimes the Western tradition, which preserves the original with the greater fidelity. Naturally the more consistent of the two is the Western, which as a whole restores to us the pronunciation of the Edessans, in the remodelled form in which it appeared about the year 600 or 700,—that is, at a time subsequent to the golden age of the language.

The conquest of the Aramaean regions by the Arabs brought the commanding position of Syriac to a sudden close. True, it lived on for sometime longer in Edessa, and Aramaic dialects long maintained themselves in remote districts, as they partly do up to the present day; but Syriac speedily lost its standing as a language of cultivated intercourse extending over a wide region. The very care which was now devoted to the literary determination of the old speech is a token that men clearly perceived it was passing away. It can hardly be doubted that about the year 800 Syriac was already a dead language, although it was frequently spoken by learned men long after that time. The power of tradition, which keeps it up as an ecclesiastical language, and the zealous study

of ancient writings,—had the effect of leading even the later Syriac authors, among whom were several considerable men, to wield their ancestral speech with great skill. Besides, the influence of the actually living tongues—the Aramaic popular dialects and the Arabic—did not attain its prevalence with such a disturbing effect as might have been expected. But on the whole, for more than a thousand years, Syriac—as an ecclesiastical and literary language—has only been prolonging a continually waning existence.

PART FIRST.

ORTHOGRAPHY AND PHONOLOGY.

I. ORTHOGRAPHY.

LETTERS.

§ 1. A. The character most in use in Syriac printing is that of the West-Syrians (Jacobites and Maronites), of which the proper name is *Sertā* (*Sertō*). It has been developed out of the older one, which is called *Estrangelo*, properly *στρογγύλη*. This character also is pretty often employed in printing, particularly in more recent times. The same thing may be said of the Nestorian character, which comes nearer the *Estrangelo* than the *Sertā* does. We accordingly give, in the following Table not only the *Sertā* letters of the alphabet but also the old or *Estrangelo* letters, as well as the Nestorian letters.

B. All Syriac styles of writing are *Cursive*; the most of the letters must be connected right and left within the word,—and thus several small modifications of shape arise. In the case of the *Sertā*, we give all these forms; for the *Estrangelo* and the Nestorian character it may suffice to give the special final forms, in addition to the main forms.⁽¹⁾

The form, which is given here in European character, of the names of the letters, aims at representing the older pronunciation: brackets enclose the diverging pronunciation of the later West-Syrians. Secondary forms, varying both in sound and character, are also met with.

⁽¹⁾ Cf. besides, the Plate of Alphabetical Characters by ETTING, appended to this work.

| Usual Syriac Character. | | | | Estrangelo. | Nestorian. | Names. | Sound-Value and Transcription. | Hebrew Equivalents. | Numerical Value. |
|--|---|-----------------------------|------------------------------------|-------------|------------|--|--------------------------------|---------------------|------------------|
| 1. Unconnected— (Detached finals). | 2. Connected on right— (United finals). | 3. Connected on left. | 4. Connected right and left. | | | | | | |
| ܐ | ܐ | — | — | ܐ | ܐ | Ālaf (Īlaf) | Spiritus lenis (?) | א | 1 |
| ܒ | ܒ | ܒ | ܒ | ܒ | ܒ | Bēth | b; v (β) | ב | 2 |
| ܓ | ܓ | ܓ | ܓ | ܓ | ܓ | Gāmal (Gōmal) | g (hard); gh (γ) | ג | 3 |
| ܕ | ܕ | ܕ | ܕ | ܕ | ܕ | Dālath or Dāladh (Dōlath or Dōladh) | d; dh (ð) | ד | 4 |
| ܚ | ܚ | — | — | ܚ | ܚ | Hē | h | ה | 5 |
| ܘ | ܘ | — | — | ܘ | ܘ | Wau | w | ו | 6 |
| ܙ | ܙ | — | — | ܙ | ܙ | Zain, Zēn, or Zai | soft s (z) | ז | 7 |
| ܠ | ܠ | ܠ | ܠ | ܠ | ܠ | Hēth | hard h (h) | ח | 8 |
| ܬ | ܬ | ܬ | ܬ | ܬ | ܬ | Tēth | emphatic t (t) | ט | 9 |
| ܝ | ܝ | ܝ | ܝ | ܝ | ܝ | Yōdh (Yūdh) | y | י | 10 |
| ܬ | ܬ | ܬ | ܬ | ܬ | ܬ | Kāf (Kōf) | k; kh | כ | 20 |
| ܠ | ܠ | ܠ | ܠ | ܠ | ܠ | Lāmadh (Lōmadh) | l | ל | 30 |
| ܡ | ܡ | ܡ | ܡ | ܡ | ܡ | Mīm | m | מ | 40 |
| ܢ | ܢ | ܢ | ܢ | ܢ | ܢ | Nūn, Nōn | n | נ | 50 |
| ܫ | ܫ | ܫ | ܫ | ܫ | ܫ | Semkath | s | ס | 60 |
| ܦ | ܦ | ܦ | ܦ | ܦ | ܦ | Ē | peculiar gut- tural (?) | פ | 70 |
| ܦ | ܦ | ܦ | ܦ | ܦ | ܦ | Pē | p; f, ph | פ | 80 |
| ܨ | ܨ | — | — | ܨ | ܨ | Ṣādhē (Ṣōdhē) | emphatic s (s) | צ | 90 |
| ܩ | ܩ | ܩ | ܩ | ܩ | ܩ | Qōf | guttural k (q) | ק | 100 |
| ܪ | ܪ | — | — | ܪ | ܪ | Rēsh (Rīsh) | r | ר | 200 |
| ܫ | ܫ | ܫ | ܫ | ܫ | ܫ | Shm | sh | ש | 300 |
| ܬ | ܬ | — | — | ܬ | ܬ | Tau | t; th (θ) | ת | 400 |

At the end of a word we can only have a form from the 2nd column or the 1st, and from the one or the other according as the preceding letter has a form connecting to the left (Col. 3) or not. Forms from Col. 4 can only appear in the interior of a word; while initial forms must be taken from Col. 1 or 3.

Rem. The most judicious course for the beginner will be to impress upon his memory only Cols. 1 and 3.

C. 𐎠 with 𐎡 is generally written 𐎠𐎡 (𐎠𐎡), but initial 𐎡 with 𐎠 thus, 𐎠𐎡. For 𐎡𐎠 one sometimes puts 𐎡𐎠, and thus draws in this case two words together. In Nestorian script 𐎠 is given for final 𐎠𐎡 (𐎠𐎡).

For 𐎠, 𐎡 as single letters or as ciphers, one generally writes 𐎠, 𐎡.

In manuscripts 𐎠 and 𐎡 are often mistaken for each other from their resemblance; so is it with 𐎢 and 𐎣, and also with 𐎤 on the one hand and 𐎥, 𐎦, 𐎧, and 𐎨 on the other. Farther it is frequently difficult to distinguish 𐎥 from a simple 𐎦, and occasionally even 𐎦 from a simple 𐎧. Even in many printed copies 𐎠 and 𐎡 are far too like one another:⁽¹⁾ farther, 𐎢 and 𐎣, and 𐎤 and 𐎥 are not sufficiently discriminated.

§ 2. The *pronunciation* of the letters can of course be determined only approximately. Notice the following: 𐎠 𐎡 𐎢 𐎣 𐎤 have a twofold pronunciation, one hard, answering to our *b g d k p t*, one soft, aspirated or rather sibilated. Soft 𐎠 is nearly the German *w*, or the English and French *v*; soft 𐎡 = *γ* (*gh*) is nearly the Dutch *g* (like the Arabic غ); soft 𐎢 = *ð* (*dh*) is the English *th* in *there, other*; soft 𐎣 = *kh*, or the German *ch* in *ach* (not that in *ich*); soft 𐎤 the German, English, and French *f*; soft 𐎥 = *θ* (*th*) is the English *th* in *think, both*.⁽²⁾ On the changes of the hard and soft pronunciations v. §§ 15, 23 *sqq.*

𐎦 is always the vowel-sounding English *w*, never the German *w*, and accordingly it quiesces easily and completely into a *u*. 𐎧 has also more of a vowel character than the German *j*, being nearly the English *y*.

⁽¹⁾ *Translator's Note:* The same may be said for 𐎠 and 𐎡.

⁽²⁾ *Translator's Note:* In the transcription followed in this Edition, soft 𐎠 will be represented by *v*, soft 𐎡 by *kh*, soft 𐎢 by *f* or *ph*, and soft 𐎣 by *th*; while soft 𐎤 and 𐎥 will be rendered by *γ* and *ð* respectively.

ʃ = z is a soft s as in *chosen*, German s in *Rose*, French in *choisir* or French z in *zéro*.

ʁ = h is quite a foreign sound to us, an h rattled in the throat (Arabic ح). The East-Syrians pronounce it as a very hard Swiss *ch* (Arabic خ).

ṭ = t is an emphatic and completely unaspirated modification of t, in which the tip of the tongue is pressed firmly against the palate; ʁ is a similar modification of k, produced in the back part of the mouth. ṭ and ʁ are employed by the Syrians as equivalents for the Greek sounds τ and κ, which at all events were quite unaspirated.

ʒ = s is an emphatic articulation of the sound of s, by no means to be rendered as a German z (= ts).

ʕ = ʿ is a guttural breathing, again quite foreign to us, which is formed by a peculiar compression of the upper part of the windpipe. It is nearly related to ʁ, and even to the Spiritus lenis (h). Those who render it by the latter sound will make the least considerable mistakes.

ʃ = š is the German *sch*, the English *sh*, or the French *ch*.

ʕ seems to have been a lingual-dental, not a guttural.

The remaining consonants have nearly the same sound as the corresponding German or English ones.

DISPOSITION OF WORDS.

Disposition
of words.

§ 3. Particles, which consist of only a single letter, *i. e.* of a consonant with a short vowel, are attached as prefixes to the following word, thus **ܠܡܠܟܐ** *bêmalkā*, “in rege”, not **ܡܠܟܐ**, **ܡܠܟܐ** *waqṭal*, “and killed”, not **ܡܠܟܐ**, &c.

Certain short words, and to some extent even longer ones, which together belong to the same idea, are also frequently written as one, though not invariably. Thus **ܐܠܐ** or **ܐܠܐ** *āf lā* “neither”, “not even”; **ܒܢܐ** or **ܒܢܐ** *bar nāš*, “son of man”, *i. e.* “man”; **ܡܠܟܐ** or **ܡܠܟܐ** *kul yōm* “every day”; **ܡܠܟܐ** or **ܡܠܟܐ** *kul meddem* “quicquid”; **ܠܗܘܐ ܪܗܝܠܐ**, more commonly **ܠܗܘܐ ܪܗܝܠܐ** *rūh quḏšā* “spirit of holiness”, “the Holy Ghost”; even **ܡܠܟܐ ܝܫܘܥ ܡܥܫܝܗ** instead of **ܡܠܟܐ ܝܫܘܥ ܡܥܫܝܗ** *māran Ješūc mēšihā* “our Lord Jesus Christ”, appears. On the fusion

together of two words, of which the one ends in 𐤀, while the other begins with 𐤁 (𐤁𐤀), see above § 1 C.

VOWEL EXPRESSION (A) BY VOWEL LETTERS.

Vowel expression:
(a) By vowel letters.
Actual use.

§ 4. A. The letters 𐤁 𐤀 are frequently made use of by the Syrians to express vowel sounds.

𐤁 denotes every final *ā* and *ē*, and in certain cases *ē* within the word; that *ā* was pronounced *ō* by the later West-Syrians, and that *ē* in part *ī*. Thus 𐤌𐤁 *mā* (*mō*); 𐤌𐤁𐤀 *malkū* (*malkō*), 𐤌𐤁𐤁𐤀 *mamsē*; 𐤌 *nē* (*nū*); 𐤌𐤀𐤁 *pēran* (*pīran*).

𐤀 denotes every *ī* in the middle and end of a word, also certain cases of *ē* in the middle: 𐤀𐤁 *bīs*; 𐤀𐤁 *bī*; 𐤀𐤁 *dēn*; 𐤀𐤁 *ēn* (*in*). For *ē* there appears also 𐤀𐤁. 𐤀𐤁 or 𐤀𐤁 *kēn* (§ 46). In an open syllable *ē* is frequently not expressed at all, e. g. 𐤌𐤁𐤁𐤀 *meskēnā* (*meskīnā*); in ancient MSS. it is sometimes unindicated even in a closed syllable, e. g. 𐤌𐤀𐤁 *hērēn*.

𐤀 in the middle and end of a word denotes any long or short *u* or *o*: 𐤌𐤀𐤁 *qūm*; 𐤌𐤀𐤁𐤀 *purqūnā*; 𐤌𐤀𐤁𐤀 *neylōn* (*neylūn*); 𐤌𐤀𐤁𐤀𐤁𐤀 *teš-bohūtā* (*tešbuhtō*); 𐤌𐤀𐤁 *malkū*; 𐤀 *ō*. Only the very common words 𐤌𐤀𐤁 *kol*, *kul* “all”, “every”, and 𐤌𐤀𐤁𐤀𐤁𐤀 *mettōl*, *mettūl* “because of” are often in old times, and always in later times, written without 𐤀, thus 𐤌𐤀, 𐤌𐤀𐤁𐤀. The Cod. Sin. frequently leaves out the 𐤀 even in other words, e. g. 𐤌𐤀𐤁𐤀 for 𐤌𐤀𐤁𐤀 *luqal*.

𐤀 and 𐤀 farther express the diphthongs *au* and *ai*: 𐤌𐤀𐤁 *lau*; 𐤌𐤀𐤁𐤀 *baitā*; the diphthongs *īu* and *ēu* are written 𐤀: 𐤌𐤀𐤁𐤀 *gallū*; 𐤌𐤀𐤁𐤀𐤁𐤀 *neylēu*.

B. A final and originally short *a* in Greek words is expressed by 𐤁: in pronunciation it was doubtless always lengthened. Greek *α* in the middle of a word is also often written 𐤁, e. g. 𐤌𐤀𐤁𐤀𐤁𐤀 or 𐤌𐤀𐤁𐤀𐤁𐤀𐤁𐤀 *dōg-mata* &c. Even the Syriac *a* is sometimes thus expressed, e. g. 𐤌𐤀𐤁𐤀 *tallā* for the usual 𐤌𐤀. In the very same way 𐤀 appears pretty often for *ī* in the middle of a word, e. g. 𐤌𐤀𐤁𐤀𐤁𐤀𐤁𐤀 (or 𐤌𐤀𐤁𐤀𐤁𐤀𐤁𐤀) *episkopā*, *ἐπίσκοπος*; 𐤌𐤀𐤁𐤀𐤁𐤀 (𐤌𐤀𐤁𐤀𐤁𐤀) *chrīstīs*. In quite isolated examples this happens even in Syriac words, as 𐤌𐤀𐤁𐤀𐤁𐤀 (𐤌𐤀𐤁𐤀) *gišrā*; 𐤌𐤀𐤁𐤀𐤁𐤀 (𐤌𐤀𐤁𐤀) *šīyrē*.

Greek *ε* and *αι* are in some writings expressed by *αι*, *e. g.* **αἱ** **ἐξ** **αἱ**. The desire to render Greek vowels with accuracy gave rise to various strange forms of transcription among learned Syrians.

Greek *ο* on the other hand is frequently left entirely unexpressed, *e. g.* **Βασιλειος**, alongside of **Βασιλειος**; **ἐπισκοπος**, alongside of **ἐπισκοπος**. Thus the placing of the vowel letters in Greek words is far more fluctuating than in native ones.

Apparent
use of *l*.

§ 5. A distinction is to be made between the employment of *l* as a vowel sign and those cases in which it has its place from etymological considerations,—especially from having been formerly an audible *spiritus lenis*: *e. g.* **מלאך** *malakhā* “angel”, from **מְלָאךְ**; **בְּרָא** *bērā* (*bīrō*) “a well” from **בְּרָא** (Hebrew **בָּרָא**); **חָלַץ** “*ālīn* “enter” (pl. part.), because of the sing. **חָלַץ** “*ā’el* “enters” (sing. part.) &c.

Vowel ex-
pression:
(b) By other
signs.
Simple
points.

VOWEL EXPRESSION (B) BY OTHER SIGNS.

§ 6. This insufficient representation of vowel sounds was gradually made up for by new signs. At first, in some words which might be pronounced in various ways, *a point over* the letter concerned was employed to signify the fuller, stronger pronunciation, and *a point under* it to denote the finer, weaker vocalisation, or even the absence of vowel sound. Thus there was written (and is written) **עֲבָדָא** “*evādā* “a work”, set over against **עֲבָדָא** “*avdā* “a servant”; **מָנָא** “*mān* “what?” and **מִנָּא** “*min* “who?”, **מִנָּא** “*men* “from”; **قَاتِلْ** *qāṭel* “he kills” (part.) and **قَاتِلْ** “*qattel* “he murdered” (Paël), **قَاتِلْ** *qēṭal* “he killed” (Peal); **سَنَاتَا** *ša(n)tā* “a year”, **سَنَاتَا** *šenthā* “sleep”; **مَلِكَا** *malikā* “king”, **مَلِكَا** *melkā* “counsel”; **تَوَّارَا** *tāvā* “good”; **تَبَّارَا** *tebbā* “fame”; **هَئَا** *han* “that” (masc.), **هَئَا** *hū* “he”; **هَئَا** *hāi* “that” (fem.), **هَئَا** *hī* “she”; **هَئَا** *hānōn* “those”, **هَئَا** *hemnōn* “they” &c. Frequently it is held to be sufficient to indicate by the upper point the vowels *ā*, *a*,—*e. g.* in **سَيَّامَا** *sēyāmā* “setting”, **أَيَّادَا** *aidā* “what?” (fem.), **دَاهِلِيل** *dahhīl* “timorous”, without giving also to words written with the same consonants the under point proper to them, *viz.*—**سَمَامَا** *sīmā* “set”, **إِيَّادَا** *iḏā* “a hand”, **دِهْلِيل** *dēhīl* “terrible”. Here too we must note the employment of *ā* almost without exception to signify the suffix of the 3rd pers. fem. sing., *e. g.* **بَاهَا** *bāh* “in her” as set over against **بَاهَا** *bēh*

In the latter case this system has already in part given up the exact, and relatively phonetic significance of the 'points'. That significance, however, came to be abandoned in many other cases besides, as when, for instance, one began to write **سم** *sām* "he placed", because it is a Perfect like **جعل** *ǧetul*. Other considerations too mixed themselves up with the matter; thus it became the practice to write the 1st pers. sing. perf. with — over the first consonant, *e. g.* **فعلت** *ǧetleth* "I killed" (*interfeci*). The points, upper and under,—particularly the former,—are often wrongly placed; thus **حج** is found for **حج** '*āved*' "does", and **هلف** for **هلف** *sāleq* "ascends".

Combina-
tion of
points.

System
of vowel-
marking
by points.

o, o 'Ēsāsā réwīhā: ح bo.

Rem. This orthography,—which otherwise is tolerably consistent,—substitutes in certain cases —̣̣̣ for —̣̣̣ , for no reason that can be discovered, *e. g.* in Passive Participles like حِيل “built”. In old manuscripts —̣̣̣ is largely interchangeable with —̣̣̣ or —̣̣̣ . —̣̣̣ is also found in isolated cases for —̣̣̣ , particularly for an initial —̣̣̣ . —̣̣̣ is also written for —̣̣̣ . For other variations, v. §§ 42. 46. 48.—On the representation of *ai* and *au* v. § 49 A.

System
of vowel-
marking
by Greek
letters.

§ 9. Much clearer is the *system of vowel designation by small Greek letters* set above or below the line,—a system which grew up among the Jacobites about A. D. 700. Unfortunately, however, this system represents in many parts a later pronunciation of the vowels, which had become prevalent at that time, so that we cannot in the Grammar altogether dispense with the other system,—the Nestorian. The method practised is as follows:

- —̣̣̣ *a* *Pêthōhō*.
- —̣̣̣ *ō* (older *ā*) *Zêqōfō*.
- —̣̣̣ *e* *Rêvōšō*.
- —̣̣̣ *ī* (partly for old *ē*) *Hêvōšō*.
- —̣̣̣ - —̣̣̣ *u* (partly for old *o*) *Êšōšō*.

Rem. Sometimes *i* or *ι* is found for —̣̣̣ *i. e.* *H, η*, following later Greek pronunciation; for —̣̣̣ or —̣̣̣ there appears *ε*, and *ω* too for *o*. This *ω* has been in use with the interjection —̣̣̣ “O!” from very ancient times: a later and disfigured form is —̣̣̣ . The diphthongs *au* and *ai* are written —̣̣̣ , —̣̣̣ ; —̣̣̣ is an earlier form for —̣̣̣ ; and similar forms occur for other diphthongs.

Mixed
system.

§ 10. A combination of a modified point-system with the Greek system is in favour among the later West-Syrians and in our own impressions. In this usage

- —̣̣̣ = —̣̣̣ .
- —̣̣̣ = —̣̣̣ .
- —̣̣̣ and —̣̣̣ without distinction = —̣̣̣ .
- —̣̣̣ , —̣̣̣ or merely —̣̣̣ = —̣̣̣ , —̣̣̣ .
- —̣̣̣ or —̣̣̣ without any certain distinction = —̣̣̣ .

**Marking
length of
vowels.**

Marking
absence
of vowel.

Examples:
use of vowel
el signs.

C. Syriac manuscripts are commonly content with the indication of the vowels given in § 6: only occasionally do they give exact vowel signs. But Nestorian manuscripts, in particular, are often fully vocalised. Many Nestorian manuscripts of the Scriptures produce quite a bewildering impression by the large number of points of various kinds employed in them (cf. § 14 *sqq.*).

OTHER READING-SIGNS.

**Diacritic
point in
i and j.**

Rukkākḥā
and
Quššāyā.

§ 15.. The *soft pronunciation* (*Rukkākḥā*) of the letters ܐ ܝ ܡ ܢ ܣ ܥ ܦ ܩ ܪ ܬ ܕ ܠ (§ 2) can be expressed by a point placed under them, the *hard pronunciation* (*Quššāyā*) by one placed over them, *e. g.* ܢܝܫܬܐ *nēsavt* “thou didst take”, ܢܝܫܬܐ *nesbeth* “I took” &c. (For farther examples v. in particular § 23 *et sqq.*). In the case of ܐ the hard sound is commonly indicated by a point set within the letter, something like ܐ; and by ܐ is represented the sound of the Greek π (§ 25), which diverges from this, being completely unaspirated⁽¹⁾ and peculiarly foreign to a Semite. Others set down ܐ = *f*, ܐ = *p*, and ܐ = π. We shall however denote the Syriac hard *p* also by ܐ.

This system, of which certain variations appear (such as ܐ, with two points, instead of ܐ) is only carried out in very careful writing. In Nestorian manuscripts, however, particularly those of later origin, and in Nestorian printed matter, the system is largely employed. At the same time these points are usually left out, when they would interfere with the vowel points, *e. g.* ܐܢܐ, not ܐܢܐ; ܐܢܐ, not ܐܢܐ.

Plural
points.

§ 16. A. From the oldest times, and regularly, *plural forms*, of substantives in the first place, have been distinguished by two superscribed points —, called *Sēyāmē*⁽²⁾: thus ܡܠܟܐ, ܡܠܟܐ *mallkē*, *mallkātā* “kings, queens” are distinguished from the singulars:—ܡܠܟܐ, ܡܠܟܐ *mallkā*, *mallkēthā*. And so also ܡܠܟܐ *mallkan* “his kings” &c., although in such a case there was no possibility of mistaking the word for a singular.

B. Substantive plurals in ܐ commonly receive the sign —, but not those of the predicative adjective, thus, ܐܡܢܐ *ammīn* “cubits”, but ܐܡܢܐ *šarrīn* “(are) true”.

True collective nouns, which have no special plural, must take —, *e. g.* ܐܢܐ *‘ānā* “a flock”, but we have ܐܢܐ *baqrā* “herd (of cattle)”, because a plural ܐܢܐ *baqrē* “herds” appears.

⁽¹⁾ Answering to the representation of π by ܐ (not by ܐ) and of π by ܐ (not by ܐ).

⁽²⁾ The Hebrew appellation in vogue,—*Ribbūi* is naturally unknown to the Syrians. It was borrowed by a European scholar from the Hebrew Grammarians, and means “plural”.

The feminine plural-forms of the finite verb and of the predicative adjective take —, *e. g.* **كُتِبْنَ** “they (fem.) wrote”, **يَكْتُبْنَ** “they (fem.) write” (Impf.), **يَكُونْنَ** “are good (f.)”. Only, these points are generally wanting, when the 3rd pl. fem. in the perfect is written like the 3rd sing. masc. (§ 50 B).

With the numerals there is a good deal of fluctuation. The rule that only feminine numbers of the second decade,—because they end in the plural in *ē*,—are to be supplied with —, is seldom strictly followed. Numerals with *ī* generally take —; farther, all which end in *ē*,—in particular **اِثْنَيْنِ**, **اِثْنَيْتَيْنِ** “two”. The plural sign is the rule in numerals which have a possessive suffix (§ 149).

C. Generally speaking, : tolerable uniformity is found,—and that in old manuscripts,—only in cases under A; in cases under B, these manuscripts often omit the sign —, where it should stand, and employ it instead in other cases, but without consistency, *e. g.* in the masc. of the finite verb, as **اُعْتُسَ** “they (masc.) found”; **بِالْقُبْعِ** “that they (masc.) may be sanctified”.⁽¹⁾

D. The position of the points — was not thoroughly determined: most frequently they were permitted to rest upon the third or fourth letter from the end of the word. Much depends here on the fancy of the writer; the position most favoured is over those letters which do not rise high above the line. With the point of the letter *ī* the plural sign generally blends into *ī*, *e. g.* **لَرَبِّهِ** “lords”; **حَقِيقَةٍ** “true”; still there are found also **يُحَقِّقُ** “revered”, **خَمْسِينَ** “twenty”, **قُورَى** “villages”, and many others.

§ 17. Here and there a line over the letter is found as a sign of the want of a vowel, *e. g.* **فَجَّيْ** *pēley* “were divided”, as contrasted with **فَجَّيْ** “distributed”; **لَاحِمٍ** *lahim* “my bread”. Oftener this — stands as a sign that a consonant is to be omitted in the pronunciation, *e. g.* **مَدِينَتَا** *mēdītā* “town”, **بِاتٍ** *bath* “daughter”, **وَأَ** *wā* “was”. The West-

Upper and
under line.

(¹) The sign — is even set improperly over words, which are singular, but look like plural, *e. g.* over **لَيْلٍ** “night” (sing. abs. st.) and over Greek words in *l*—*γ* like **ἐλάνη** *ēlanē*.

Syrians employ in this case partly —, partly — especially in more recent times; and this use of the *linea occulta* is followed in the most of our impressions. But commonly in MSS. such a sign is altogether wanting.⁽¹⁾

In contrast with the use of the upper line —, the under line — is made use of, especially with the Nestorians, to denote a fuller vocalisation, that is to say when a vowel is inserted in order to avoid harshness, *e. g.* **ܡܝܨܕܐ** = **ܡܝܨܕܐ** for **ܡܝܨܕܐ** “wisdom” (§ 52 C) &c. So also **ܝܥܠܝܝܐ** = **ܝܥܠܝܝܐ** for **ܝܥܠܝܝܐ** they ask (§ 34).

INTERPUNCTUATION AND ACCENTS.

Interpunct-
uation.

§ 18. The oldest *interpunctuation*, which is frequently retained even in later times, consists of a single strongly marked point . after larger or smaller divisions of the sentence, for which, in the case of large paragraphs, a stronger sign †, or the like, appears. But even in very ancient manuscripts a system of *interpunctuation* is found, of a more or less formed character. Later, alongside of the chief point **ܡܝܨܕܐ** (**ܡܝܨܕܐ**), the main distinction made is between “the under point” **ܡܝܨܕܐ** (**ܡܝܨܕܐ**), “the upper point” **ܡܝܨܕܐ** (**ܡܝܨܕܐ**), and “the equal points” **ܡܝܨܕܐ** (**ܡܝܨܕܐ**),—to indicate different clauses of the sentence of greater or less importance. To some extent other signs also are used for this purpose. The tests of the usage are not clear, and the practice is very fluctuating, at least on the part of copyists.

Accents.

§ 19. In order to signify with accuracy, whether,—in the recitation of the sacred text in worship,—the individual words of a sentence should be associated with more or with less connection,—and also what relative tone befits each word,—a complicated system of “Accents” was employed in Syriac as well as in Hebrew. This system however appears only in manuscripts of the Bible, and in a grammatical point of view it is of very slender importance. In isolated cases, signs taken from this

⁽¹⁾ Sometimes the under line is found in still wider employment as a sign of the want of a vowel, in Western MSS., *e. g.* **ܡܝܨܕܐ** *hēmīnō* “who has obtained favour”, as contrasted with **ܡܝܨܕܐ** “rancid”.

system are found also in other uses: thus, for instance, we may meet with an upper point lending emphasis to the word in a summons, a command, an interrogation. Such a point is not distinguishable in all cases, so far as appearance goes, from the points treated of in § 6 sq.

II. PHONOLOGY.

1. CONSONANTS.

GENERAL STATEMENT.

§ 20. *Every word and every syllable commences with a consonant.* Beginning of the syllable. That no word can begin with a vowel sound is expressed clearly in Semitic writing by ܠ [preceding such sound], e. g. ܐܠܗܐ *āthē*, or rather *’āthē* “comes”; ܠܘܠܐ *’urhā* “a way”; ܠܝܕܐ *’idā* “hand”, &c. In cases like ܠܝܕܐ “knew”, the word is spoken as if it stood ܠܝܕܐ *’idā*, and so it is even written at times (§ 40 C).

No Syriac word begins originally with a double consonant. Yet such a consonant seems to have been produced by the falling away of a very short vowel in ܫܬܐ, ܫܬܝܢ *štā, štīn* (as well as ܫܬܐ, ܫܬܝܢ “six”, “sixty” (in East-Syriac also, ܫܬܐ “the sixth”; cf. the forms for *sixteen* § 148 B); in the later pronunciation still oftener, and even in other cases, as perhaps in ܟܫܐ *ksē* from *kēsē* “covered”.

§ 21. The West-Syrians appear to have lost long ago the original Doubling. *doubling of a consonant*; the East-Syrians seem generally to have retained it: the former, for example, pronounce ܡܡܝܐ “people”, ܡܡܝܐ *’amō*, the latter ܡܡܝܐ *’ammā*. Nearly every consonant then is to be held as doubled, which is preceded by a short vowel and followed by any vowel, thus ܡܡܝܐ “murdered”, ܡܡܝܐ “takes” are pronounced *gattēl, nessar*.

The absence of doubling may be relied on only when a softened consonant continues soft, e. g. ܐܬܐ *’ethā* “came”, not *’eththā*, for this softening, or assibilation, is inadmissible in a doubled letter; while on the contrary the hard sound in such a consonant after a vowel is a sure

token of doubling, *e. g.* نَظِيف *nappīq* “gone forth”. How far the gutturals ʾ and ʿ underwent a real doubling is a matter of question; but the treatment of the vocalisation for the most part is the same as if such doubling had occurred (cf. Hebr. נָעַר, נָעֵר). The case is similar with ʰ, which also the East-Syrians at a pretty early date had already ceased to double, but for which they occasionally at least turned a foregoing *a* into *ā*.

In many cases the doubling has entered in a secondary way, as in ٱللّٰه *allāhā* “God”, ٱدّٰب *eddabbah* “I sacrifice”.

B. The doubling at all events very early fell away, when merely a *sh^{er}a* followed the doubled consonant, *e. g.* in ٱشْتٰه *“desire”*, properly *reggēthā*, then *regthā*, and even very early through assimilation (§ 22) *rekthā*; so ٱبْزٰه *bezzēthā* “booty”, *bezthā*, *besthā*. Thus ٱسْجَعَل *“it is touched”*, properly *methgaššēšā*, was early pronounced like *methgaššā* or even *methgašā*.

C. A very ancient dissolving of the doubling in the case of ʀ, with compensation in lengthening the vowel, appears to occur in ٱرّٰه *gērā* “arrow” from *garrā*; ٱرّٰه *hērē* (*hērīn* &c.) “free”, from *harrē*; ٱبْرّٰه *bēryāthā* “streets” from *barryāthā*. Thus perhaps also ٱبْرّٰه *“with”* from *šadd*.

D. Consonants written double were originally separated by a vowel, though very short, *e. g.* ٱرّٰه *phármaκα samāmē*, later *sammē*; ٱرّٰه *“waves” galālē*, later *gallē*; ٱرّٰه *“wormwood” gedādē*, later *geddē*. By a false analogy even ٱرّٰه *phármaκα sammānē* is accordingly often written instead of ٱرّٰه, and in fact ٱرّٰه for the singular instead of ٱرّٰه *sammā*; and similarly in like cases. An actual exception to that rule is furnished only by cases like ٱرّٰه or ٱرّٰه *ettēsim* “was set”; ٱرّٰه or ٱرّٰه *ettē’ir* “was awakened” &c. (§§ 36. 177 B).

In Greek words letters are sometimes written double, even when such doubling does not occur in the original, *e. g.* ٱرّٰه Φιλιππος often instead of ٱرّٰه or ٱرّٰه.

§ 22. When two consonants came together in the living speech, and still more in the somewhat artificial recitation of the Bible in religious service, the first consonant was frequently modified by the second, so that a *media* before a *tenuis* was turned into a *tenuis*, a *tenuis* before

a *media* into a *media*, and so forth. **L** was pronounced like **ه** (e. g. **ه** “vehemently angry” like **ه**), for **ه** is a *media* and **ه** a *tennis* like **ل** (in spite of the assibilation); **د** like **ه** (e. g. **د** “conquers” like **ه**; **د** “of Zacharias” like **ه**); *vice versa* **ه** like **د** (e. g. **ه** “disgrace” like **د**). Farther **ج** was given like **ه** (e. g. **ج** “greedy” like **ه**), and even **م**, with suppression of the emphasis before the unemphatic **ل**, like **ه** (e. g. **م** “sorrowful” like **ه**). The East-Syrians went much farther in this process, for they prescribed e. g. **ه** even for **ه** “to break”; **ه** for **ه** “they burn”; and they gave to **ه** immediately before **د**, **ه**, **ه**, the sound of the French *j*, *ge* (Pers. *z*), e. g. in **ه** “an account”. This subject might be treated at great length. Notice that such assimilations take place even when the consonants affected were originally separated by a *sh'va* (ē).—The written language exhibits only a few traces of these changes. ⁽¹⁾

Rem. A very ancient reversed assimilation consists in **ه** always becoming **ه** in Aramaic roots ⁽²⁾ at the beginning of the word, as the emphatic **ه** corresponds more accurately to **ه** than does **ل**. Similar equalisations in all roots might farther be pointed out.

RUKKĀKHĀ AND QUŠŠĀYĀ.

Rukkākhā
and
Quššāyā.
R. and Q. in
individual
words.

§ 23. A. The rules for *Rukkākhā*, i. e. the soft (assibilated, hissing, or aspirated) pronunciation and for *Quššāyā*, i. e. the hard (or unaspirated) pronunciation, originally affect all the letters **د** **ه** **د** **د** **ل** [*Be-ghadhkephath*] in equal measure. But the East-Syrians for a very long time have nearly always given **ه** a hard sound; only in the end of a syllable have they sometimes given it a soft pronunciation. ⁽³⁾ The

⁽¹⁾ The proper name כּוּבִי (Num. 25, 15) is written in CERIANI'S Pesh. **ه**, where **ه** has the sound of *sh*. In Aphr. 111, 6, and Ephr. Nis. 71 v. 65 (in one Codex) it still stands **ه**.

⁽²⁾ **ه** “stone” would form an exception, but this word is probably of foreign origin.

⁽³⁾ And in that case, apparently, they always make it quiesce into *u*. Even the best Nestorian MSS. are, from these circumstances, of almost no value for an

like **غَضَبٌ**, **غَضَبٌ** (to which **غَضَبٌ**, **غَضَبٌ** also belong). So **غَضَبٌ** “anger”, and the like. With *u* and *o* we have **غَضَبٌ**, **غَضَبٌ**, **غَضَبٌ**, &c., overagainst **غَضَبٌ**, **غَضَبٌ**. Individual peculiarities are very complicated here, and the tradition occasionally varies. On the whole Q. is preferred after *r*, *l*, and *š*, and R. after ‘, *m* &c., in the **ل** of the termination **لٌ** [*i. e.* **ل** in that feminine termination, is generally sounded *hard* after *r*, *l*, and *š*, and *soft*, or with assibilation, after ‘ and *m*]. The analogy of words of similar form or meaning has exercised great influence here. Something will be said on this head afterwards in treating of the parts of speech.

F. The quite peculiar Q. of **غَضَبٌ**, **غَضَبٌ** (along with **غَضَبٌ**, **غَضَبٌ**) “six”, “sixty” points to the loss of a *sh^{va}* in remote times [v. D].

G. Like **غَضَبٌ** “anger” we also have **غَضَبٌ**, **غَضَبٌ** “my, their anger”; here farther, analogy in this way breaks through the old law, that Q. must stand immediately after a consonant [v. C]. Thus **غَضَبٌ**, **غَضَبٌ** “my, their gold”, following **غَضَبٌ** “gold” (from *dahāvā*), and many others. Thus the **ل** of the 3. sing. fem. in the Perf. (at least according to the usual pronunciation) remains always soft: **غَضَبٌ** “she has killed him”, **غَضَبٌ** “she has killed me” (as against **غَضَبٌ** “I have killed him”, &c.). On the other hand the **ل** of the 2. pers. in the Perf. is kept hard in all circumstances, thus **غَضَبٌ** “thou hast killed” (and **غَضَبٌ** “thou”), as well as **غَضَبٌ** “thou hast revealed”, **غَضَبٌ** “thou (f.) hast revealed”; **غَضَبٌ**, **غَضَبٌ** “Ye (m. and f.) have revealed” &c.

In other respects too we find remarkable deviations from the fundamental rules, *e. g.* in **غَضَبٌ** (§ 149) “they four (f.)” or “the four of them”, where **غَضَبٌ** might have been expected. Although the fundamental rules are still clear, they became practically ineffective even at an early stage; and thus it came about that entirely similar cases often received dissimilar treatment. Besides, fluctuations of all kinds in the dialects and in the school-tradition, manifest themselves in the matter of R. and Q.⁽¹⁾

(¹) Even the best MSS. are not entirely free from error in their use of these points.—And in one or two cases, a distinction, founded upon R. and Q., has been established between words consisting of the same letters,—just through arbitrary pre-

H. Original doubling in the termination preserves Q. in **ذ** (like **ذ**) “great”, **عد** “a pit”, **ذ** (from **ذ**) “side”, **ذ** “place”; so too **ات** *at* = *att* from *ant* “thou”; so also **لب** *leb* “my heart” (like **لب** *lebbā*), **غاد** *gad* “my good fortune” (like **غاد**) and the like. On the other hand we have **سد** “six” (its doubling early disappeared), **سد** “side” (also **سد** “my side”) and verbal forms like **سد** “lowered”, **سد** “longed for” (and also in the plural **سد** &c.).

I. Secondary doubling, which causes Q., we find regularly in the 1st sing. Impf. when the first radical has a vowel, as in **سد** “I tread”, **سد** “I tell lies”, **سد** “I bless thee”. **سد** “I hunt”, &c. Farther in the Aphel in some verbs middle **ه**: **سد** “made ready”, **سد** “measured”, as contrasted with **سد** “gave back”, &c. (§ 177 D).

J. Words, which are otherwise like-sounding, are often distinguished through R. and Q., as **سد** “thou hast revealed”, and **سد** “I have revealed”; **سد** *qeštā* from *qeššēthā* (f. of Hebr. **שקט**) “stubble”, and **سد** *qēṣṣā* “a bow”, &c.

§ 24. R. appears in the beginning of a word, when this word is closely associated with a preceding one which ends in a vowel, thus **سد**, John 16, 8; **سد**, John 16, 16; **سد**, John 10, 38 (Bernstein) &c. The slightest pause, however, interrupts the softening. Similarly, two closely-associated words, of which the first ends in the same consonant as that with which the second begins, or a consonant like it, are so pronounced together that a doubling appears, which is indicated by the Q. of both of them: **سد** *massabbappē* (instead of **سد**) “playing the hypocrite”; **سد** “hypocrite”; **سد** “ink-bottle”. R. and Q. in closely associated words.

§ 25. According to the prescriptions of the Schools, Greek words are not to be subjected to the rules for softening and hardening. Thus **سد** *dēmaršōpā* (φίλιππος); **سد** “from Philippos”, &c. (where **سد** is Greek words.

scription on the part of the Schools. Thus against all rules, they would have us say **سد** “I dye”, but **سد** “I dip into”; farther **سد** “shut”, but **سد** “hold”, although these words are identical. The distinction, besides, between **سد** “resurrection” and **سد** “share” was hardly known to the living speech. In addition to these examples there is a medley of cases resting upon the caprice of the Schools.

An **ḡ** or **ʔ** falls away before the **l** of a suffix in cases like **ܐܒܝܬܐ** *abbitā* (or *abbittā*?; West-Syr. doubtless *abitō*) “thick (f.)”; **ܐܩܬܐ** “simple (f.)”; **ܐܥܬܐ** “ye despised”; **ܐܬܐ** “thou didst curse”; **ܐܥܬܐܬܐ** “gavest him power”; **ܥܬܐ** “Church”; **ܥܬܐ** “net”; **ܥܬܐ** “work”; **ܥܬܐ** “ye (f.) perished”; **ܥܬܐܬܐ** “I commanded you”; **ܥܬܐ** “didst”, and many others. In just the same way a pair of **l**’s coalesce, in words like **ܐܠܬܐ** *alhet* for *alhetht* “madest ashamed”; **ܐܠܬܐܬܐ** “madest us ashamed” &c. The marking with R. and Q. varies; in effect, in all these cases only hard **l** remains. For **ܐܠܬܐ** *hēdattā* “nova”, one writes **ܐܠܬܐ** straight away, and **ܐܠܬܐ** “bride” for **ܐܠܬܐ**.

Radical **ʔ** falls away before **l** in **ܐܬܐ**, **ܐܬܐ**, **ܐܬܐ**: pronounce *hathā* &c., “novus” &c.

C. A final **l** has early dropped off in the absolute state of Feminines: *ā* coming from *ath*, *u* from *ūth*, *i* from *īth*, e. g. **ܐܬܐ** “bona”; **ܐܬܐ** “bonitas”; **ܐܬܐ** “confession”; in their construct state the **l** remains: **ܐܬܐ**, **ܐܬܐ**, **ܐܬܐ**; and so also in the singular case of **ܐܬܐ** “a certain (f.)”, and in many adverbs (§ 155).

D. Unusual is the assimilation found in **ܐܬܐ** “wing” from *gedpā*, as also the falling out in **ܐܬܐ** “this” from *hadēnā*, and in other pronouns (§§ 67 *Rem.* 1; 68 *Rem.* 2).

LABIALS.

§ 27. **ܐܬܐ** and **ܐܬܐ** are sometimes interchangeable. Thus **ܐܬܐ** Labials. frequently occurs for **ܐܬܐ** “pitch”; and occasionally on the other hand e. g. **ܐܬܐ** is found for **ܐܬܐ** “happy”, and **ܐܬܐ** for **ܐܬܐ** “Friday”. The East-Syrians have, from remote times, pronounced **ܐ** quite like **o** (*w*, *u*); *av* accordingly becomes *au*, and *ur*, *ū*, e. g. **ܐܬܐ** *zāha*. They also pronounce **ܐ** like **o**, in cases where they leave it unusually soft and do not turn it into *p* (§ 23 A). Generally this transition is found in **ܐܬܐ** “magni”, **ܐܬܐ** “magnates”; **ܐܬܐ** “made great”, for **ܐܬܐ**, **ܐܬܐ**, **ܐܬܐ** (§ 146). Compare **ܐܬܐ** “an ant” from **ܐܬܐ** (§ 31).

Liquids.**LIQUIDS.**

n. § 28. *N*, as first radical, is almost always assimilated to the consonant immediately following it: **أُفِم** “brought out”, from *anpeq*; **يُفَم** “goes out”, from *nenpoq*; **يُنْهَم** “brings down”, from *manḥeth*; **أُرِنَم** “plantest”, from *tenšov*, &c. Exception is made when *h* follows: **يُنْهَم** “roars”; **يُنْهَم** “grows clear”; **يُنْهَم** “lights”, &c. (yet **يُنْهَم** “thrusts” from *nenhaz*), and in other very rare cases (§ 173 A).

As second radical, *n* is assimilated in some nouns: **جُفَل** “necklace”; **جُفَل** “oppression”; **أُفَل** “face”; **جُفَل** “side”; **أُفَل** “occasion”; **جُفَل** “foundation”, from *enqā* &c.,—as against **جُفَل** “congregation”; **أُفَل**, **أُفَل** “tail”, which originally must have had a short vowel after the *n*, &c. The *n* that falls away is still written in **جُفَل** “side”, and **أُفَل** (pronounce *attā* § 26) “woman”, construct state **أُفَل**; so in **أُفَل**, f. **أُفَل** “thou”, pl. **أُفَل**, f. **أُفَل**.

Farther, *n* loses its sound in many cases before **أُفَل** of the feminine ending: **جُفَل** *gefettā* from *gefentā* “vine”; **جُفَل** “cheese”; **جُفَل** “brick”; **جُفَل** “a field-measure”; **أُفَل**, **أُفَل** ⁽¹⁾ “fig”; and with *n* still written, in **جُفَل** “town”; **جُفَل** “ship”; **جُفَل** “a time”; **جُفَل** “year”; and in **جُفَل** “incense”, the *n* of which is still pronounced by others.

In **جُفَل** *gabbāra* “hero”, the nasal which serves as compensation for the doubling has been stroked out later.

On the dropping off of the *n* in the Imperative v. § 171 C, and in certain substantives, § 105.

l. § 29. *L* falls away when next to another *l*, in **مَمْلَا** *mamlā* “speech”, written also in fact **مَمْلَا**; and in **مَمْلَا** *matlā* “covering”. Thus most Syrians say **مَمْلَا** *govlā* “countenance” (others *govelā*).

It farther falls away in many forms which come from **أُفَل** “to go” (v. § 183), as also in forms from **جُفَل** (v. same section).

r. § 30. *R* falls out in **جُفَل** “daughter”, construct state—(but not in the emphatic state **جُفَل**).

⁽¹⁾ Thus, with hard *l* according to the best tradition. Probably the sing. of **مَمْلَا** “corals” was pronounced as **مَمْلَا** (Talmudic כסיתא).

§ 31. We have unusual abbreviations in several nouns which are formed from the doubling of a short root ending in *r*, *l*, *n*, *m*: thus **سِلْسَلَة**, **سِلْسَلَة** “chain”, from *šelšaltā* (cf. **سِلْسَلَة** “tape-worms”); **عَجَلَة** “wheel”; **جَنْجَنَة** “throat” from *gargartā*; **جَمَلَة**, **جَمَلَة** “plough” from *genḡenā*; **جَمْعَانَة**⁽¹⁾ “an ant”, probably from **جَمْعَانَة**, and one or two others.

Unusual
Abbrevia-
tions with
Liquids.

§ 31^b. *n* beginning a word becomes *l* in several foreign words, like **حَمَلَة**, along with **حَمَلَة**, from *νοῦμμος*, *nummus*; **جَمَلَة** with **يَمَلَة**, from the Persian *namat* “carpet”.

n becoming
l in foreign
words.

GUTTURALS.

Gutturals.

§ 32. **ʾ** for the most part loses in Syriac its consonantal sound. As an initial sound it falls away along with its vowel in many words to which it belongs: **أَم** or **نَم**, **أَنْعَم**, **أَنْعَم** “man”, “men”, &c.; **أَسْبَح** or **سَبَح**, **أَسْبَحْ**, &c. “another”; **أَسْبَحْ** or **سَبَحْ** “last”, **أَسْبَحْ** “his last”, &c.; **أَسْبَحْ** “related”; **أ** or **ʾ** in certain cases for **ʾ** “I”. Even in writing, this **ʾ** is without exception wanting in **أَسْبَحْ** “end”; **أَسْبَحْ** “one” (m. and f.); **أَسْبَحْ** “sister”; **أَسْبَحْ** “pocket” (bag), and “bearing beam” (rafter) (v. **أَسْبَحْ**); **أَسْبَحْ**, &c. “come”; **أَسْبَحْ**, &c. “go”; **أَسْبَحْ**, **أَسْبَحْ** “goose”, from **أَسْبَحْ**; **أَسْبَحْ** (properly “there”) = **أَسْبَحْ**.

Falling
away of
initial **ʾ**.

§ 33. A. As a medial, **ʾ** disappears completely according to the usual pronunciation, when it immediately follows a consonant or a mere *shewa*; and the vowel of the **ʾ** is transferred to the preceding consonant. Thus (a) **أَسْبَحْ** *matev* “makes good” for *mafev*; **أَسْبَحْ** “demands” for *nešal*; **أَسْبَحْ** “hater”; **أَسْبَحْ** “unclean” f. (constr. st.) &c. (b) **أَسْبَحْ** “was good” *tev* for *tēev*; **أَسْبَحْ** *šilā* “demanded” (part.); **أَسْبَحْ** “beautiful”; **أَسْبَحْ** “beautiful” (pl.); **أَسْبَحْ** “blaming”, &c. So too after prefixes: **أَسْبَحْ** “of the father”, from **أَسْبَحْ** + **أَسْبَحْ**; **أَسْبَحْ** “to the artificer” *lammānā*; **أَسْبَحْ** “and ate”; **أَسْبَحْ** “in what? (f.)” &c. In writing, such an **ʾ** is always left out in **أَسْبَحْ** “bad”, from **أَسْبَحْ**, in **أَسْبَحْ**, **أَسْبَحْ** “teaches”, “teachest”, &c. for **أَسْبَحْ**, &c.; farther, generally in the compound **أَسْبَحْ** for **أَسْبَحْ** “although”.

Treatment
of medial **ʾ**.

(¹) This vocalisation with *au* is much better supported than that with *u* (**أَسْبَحْ**).

Although this falling away of the **ʾ** is very ancient, yet the East-Syrians frequently retain it as a consonant in such cases: thus *e. g.* they prefer to punctuate **ܝܥܠܐ**, **ܥܠܐ**, without pushing forward the vowel to the preceding consonant, as if it should still be read *neš'al, be'āthā*; but all this without consistency.

B. Between two vowels **ʾ** receives with many Syrians (always?) the pronunciation *y*, *e. g.* **ܐܝܪܐ** *ōyar* “air” (West-Syr.). This pronunciation, which occasionally finds expression even in writing, *e. g.* **ܐܝܪܐ** for **ܐܝܪܐ** “de-filed” (§ 172 A B), has however not been general.

In the end of a syllable **ʾ** always loses its consonantal value: **ܠܐܝܠܐ** “I demanded”, is in sound the same as **ܠܐܝܠܐ**; **ܠܐܝܠܐ** “cats” = **ܠܐܝܠܐ**; **ܠܐܝܠܐ** “are growing old” = **ܠܐܝܠܐ**, &c. Etymology alone can decide here, as in many other cases, whether **ʾ** is a mere vowel-letter or an original guttural (Arabic *Hemza*). Such an **ʾ** is now no longer written in cases like **ܠܐܝܠܐ** from *saggē* (cf. **ܠܐܝܠܐ**, **ܠܐܝܠܐ**, &c.) “much”. On the changes of vowels at the disappearance of such an **ʾ** v. § 53.

Auxiliary
vowel
of the **ʾ**.

§ 34. An **ʾ**, which in the beginning of the syllable ought to receive a vocal *shēva*,—according to the analogy of other consonants,—retains a full vowel instead; but in the middle of a word it gives up this vowel to the foregoing consonant (by § 33 A) and loses its own consonantal value. The vowel is [˘] or [˙], and the latter even in many cases where it was originally *a*. Thus **ܐܝܠܐ** “spoke”, compared with **ܡܠܐ** “killed” 3. s. (originally *amar, qatal*); **ܐܝܠܐ** “spoken”, compared with **ܡܠܐ** “killed” (from *qatīl*); **ܐܝܠܐ** “eat”, like **ܡܠܐ** “kill”,—**ܐܝܠܐ** “is being eaten” (like **ܡܠܐ** “is being killed”); **ܐܝܠܐ** “angel” = **ܡܠܐܝܠܐ**; **ܐܝܠܐ** “afflicted” *machevē* (East-Syrian **ܡܠܐܝܠܐ**) &c. The Nestorians occasionally write in these cases — (§ 17) *e. g.* **ܐܝܠܐ**, which is even improperly used for regular vowels, as in **ܐܝܠܐܝܠܐ** = **ܐܝܠܐܝܠܐ** (§ 45) “her foundations”. An *o* (perhaps lengthened?) has been thus maintained in **ܐܝܠܐܝܠܐ** (Plural of **ܐܝܠܐ** “manger”) from *ōraurāthā*. Such an **ʾ** with a *shēva* disappears without leaving a trace in **ܐܝܠܐܝܠܐ**, **ܐܝܠܐܝܠܐ** “their multitude” from **ܐܝܠܐܝܠܐ** for *soyā*.

Ortho-
graphic
Note on **ʾ**.

§ 35. Seeing that a radical **ʾ** frequently thus falls away in pronunciation, it is often left out also in writing, and that even in the oldest

manuscripts, *e. g.* **مَعْدِلٌ** for **مَأْكَلٌ** “food”; **يَعْمَلُ** for **يَأْكُلُ** “eats”; **وَجْهٌ** for **وَجِلٌ** “face”. On the other hand **ل**, even when a manifestly superfluous letter, is yet placed in words where it should not have appeared at all,—as in **مَعْلَمٌ** for **مَعْدٌ** “to take”; **يَدْخُلُ** for **يَدْخَرُ** “ye enter”; **يُخْبِرُ** for **يُخْرُ** “report”; **مَنْصِبٌ** for **مَنْصَحٌ** “stand” (pl.); **لَمَّوَلٌ** for **لَمَّوَلٌ** “delay”; **لَمَّوَلٌ**, **لَمَّوَلٌ** and even **لَمَّوَلٌ** for **لَمَّوَلٌ** or (West-S.) **لَمَّوَلٌ** “pity”, &c.; or it stands in the wrong place, like **لَمَّوَلٌ** for **لَمَّوَلٌ** “uncleanliness”; **عَلَمٌ** for **عَلَمٌ** “question”; **لَمَّوَلٌ** for **لَمَّوَلٌ** “demanded” (part.) &c.; or it is doubled instead of being written once, as in **لَمَّوَلٌ** for **لَمَّوَلٌ** “comforts”, and the like. The superfluous **ل** is a good deal in favour in certain causative forms, particularly in short ones, *e. g.* **يُحْيِي** = **يُحْيِي** “gives life”; **يُؤْذِي** “injures”.

§ 36. In certain cases a vowel-less **ل**, followed by an **ل**, blends with **ل** becoming **ل**, that letter into a hard **ل** doubled and generally written **ل** (pointed **ل**, **ل**, **ل**, **ل**, which all express the same sound, § 26): in older days it was often signified by a single **ل**. Thus, regularly, in the reflexive of Aphel **لَمَّوَلٌ**, **لَمَّوَلٌ**, for **لَمَّوَلٌ**; **لَمَّوَلٌ** “was established” (**لَمَّوَلٌ**) v. § 177 D &c. Thus, besides, in **لَمَّوَلٌ** “was held” (**لَمَّوَلٌ**) for **لَمَّوَلٌ**, and occasionally in similar forms (§ 174 C). A single **ل** is almost always written for **ل**, if another **ل** precedes by way of prefix, *e. g.* **لَمَّوَلٌ**, **لَمَّوَلٌ**, instead of **لَمَّوَلٌ**, **لَمَّوَلٌ**.

§ 37. Even before the orthography was elaborated, a **د** followed by another **د** in the same root became **ل** (**ل** “rib”, from **ل**; **ل** “doubled”, from **ل**, and many others)⁽¹⁾: In like manner, with the West-Syrians, a **د** coming immediately before **و** becomes **ل** and is treated like it in every respect. Thus **لَمَّوَلٌ** “remembered”,—pronounce **لَمَّوَلٌ**, from **لَمَّوَلٌ**; **لَمَّوَلٌ** “recollection”,—pronounce **لَمَّوَلٌ**; **لَمَّوَلٌ** *methehed* for **لَمَّوَلٌ**, &c. This change, which becomes noticeable even in the fourth century, and is occasionally indicated also in writing (**لَمَّوَلٌ**, **لَمَّوَلٌ** for **لَمَّوَلٌ**, **لَمَّوَلٌ** “to be in heat”), has however remained unknown to the East-Syrians.

§ 38. **و**, which as an initial letter had, even in ancient times, often **و**.

(1) Cf. **لَمَّوَلٌ** “mentha” [‘mint’] from **لَمَّوَلٌ**.

passed into **ܐ** (e. g. in **ܐܢܗܘܢ** secondary form of **ܐܢܗܘܢ** “they”, and in the Aphel **ܡܠܟܐܢܗܘܢ** from *haqtel*, &c.), falls away in pronunciation in many forms of the suffix of the 3rd sing. masc., e. g. **ܡܠܟܐܢܗܘܢ** *malkau* from *malkauh̄*, “his kings”; **ܚܒܝܬܗܘܢ** “built it” (m.); **ܡܡܬܝܬܗܘܢ** “kills him”. The personal pronoun—**ܐܗܝܐ** “he” or **ܐܝܬܐ** “she”—loses the **ܐ**, when it is enclitic, e. g. **ܐܬܐܢܗܘܢ** *qetālū*; **ܐܬܐܢܗܘܢ** or **ܐܬܐܢܗܘܢ** *lēhū*; **ܐܬܐܢܗܘܢ** *mānāi* from *mānā hū*; **ܐܬܐܢܗܘܢ** from *mānā hū*. In fact **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ** are often written for **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ**. So always **ܐܬܐܢܗܘܢ** “not”, from **ܐܬܐܢܗܘܢ**. From **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ** come **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ**: but **ܐܬܐܢܗܘܢ** is occasionally written even yet, though we do not so often meet with **ܐܬܐܢܗܘܢ**.

The **ܐ** of **ܐܬܐܢܗܘܢ** “fruit”, falls away when employed as an enclitic: **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ** (§ 299), &c.

The **ܐ** of the very common verb **ܐܬܐܢܗܘܢ** “to give” falls away in the Perfect in all cases where it had a vowel; thus **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ**, &c. The East-Syrians suppress the **ܐ** even in cases like **ܐܬܐܢܗܘܢ**, &c., and similarly in **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ**, &c.

For **ܐܬܐܢܗܘܢ** “Judah”, **ܐܬܐܢܗܘܢ** “a Jew”, &c. (from **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ**, &c.) one may say also **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ** *Yūdā*, *Yūdāyā*. **ܐܬܐܢܗܘܢ** &c. are written even without **ܐ**.

Greek *rh.*

§ 39. In Greek words **ܐܬܐܢܗܘܢ** is often written to express the aspirated **ρ**, e. g. **ܐܬܐܢܗܘܢ** *Páwry*, **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ** (along with **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ** and other forms of transcription) *παρρησία*, &c. This **ܐ** has no consonantal value, and only in mistake is it treated occasionally as a true consonant.

Vowel-Letters **ܐ** & **ܐ**.
Usual changes.

THE VOWEL-LETTERS **ܐ** AND **ܐ**.

§ 40. A. *W* beginning a root becomes *y* in Syriac, as in Hebrew, when it is not protected by certain prefixes. Root *WLD* thus yields **ܐܬܐܢܗܘܢ** “child”; **ܐܬܐܢܗܘܢ** “she bare”; but **ܐܬܐܢܗܘܢ** “he begat”; **ܐܬܐܢܗܘܢ** “birth”, &c. The initial *w* is however kept in **ܐܬܐܢܗܘܢ**, **ܐܬܐܢܗܘܢ** “and”; **ܐܬܐܢܗܘܢ** “it is becoming” (and so **ܐܬܐܢܗܘܢ** f.; **ܐܬܐܢܗܘܢ** “decently” &c.); **ܐܬܐܢܗܘܢ** “an appointment” (and thus **ܐܬܐܢܗܘܢ** “to appoint”, **ܐܬܐܢܗܘܢ** “to agree upon”); **ܐܬܐܢܗܘܢ** “vein”; add the interjection **ܐܬܐܢܗܘܢ** “woe!”, whence **ܐܬܐܢܗܘܢ** “the woe”; so too **ܐܬܐܢܗܘܢ** “bee-eater”, and **ܐܬܐܢܗܘܢ** “a kind of partridge”, which two words evidently are meant to re-

produce the natural calls of these birds. Other words beginning with **o** like ܐܪܝܫ “rose” are foreign or uncertain.

B. **o** and **u** have both of them too much of the nature of vowels to be able to stand as true consonants in the end of a syllable; they always form in that case simple vowels or diphthongs, thus: ܐܪܝܫ “promise” (with ܐܪܝܫ *šaudi* “promised”) *šūdāyā*, not *šurdāya*, for it was frequently even written with just one **o** ⁽¹⁾; ܐܪܝܫ *lau* “not”, not *lar* (from *lā-ū*, *lāhū* § 38); ܐܪܝܫ (East-Syrian ܐܪܝܫ) “called” *qērau*; ܐܪܝܫ “revealed” (3 pl.) *gallū* (not *gallir*) ⁽²⁾; ܐܪܝܫ “house” *baitā*; ܐܪܝܫ “rise” *qāimūn*; ܐܪܝܫ “Edessena” *Orhāitā*, &c.

C. **u** without a full vowel always becomes *ī* in the beginning of the syllable. In the beginning of a word **u** is often written for it; thus ܐܪܝܫ *ilhev* “sat”, from ܐܪܝܫ; ܐܪܝܫ *lā’* “knew”, from ܐܪܝܫ; ܐܪܝܫ “knowledge”; ܐܪܝܫ “month” (emphatic state ܐܪܝܫ); farther, ܐܪܝܫ or ܐܪܝܫ, ܐܪܝܫ or ܐܪܝܫ &c. In later times the **u** is not so often written in such cases as it was in earlier days. But still the **u** is always found in ܐܪܝܫ “honour”, ܐܪܝܫ “hand”, ܐܪܝܫ “day”, and thus in ܐܪܝܫ &c. On ܐܪܝܫ along with ܐܪܝܫ, and ܐܪܝܫ instead of ܐܪܝܫ v. § 38.

So too, within the word, ܐܪܝܫ “is given”, from ܐܪܝܫ; ܐܪܝܫ “their breast”, from ܐܪܝܫ; ܐܪܝܫ “cap”, from ܐܪܝܫ; ܐܪܝܫ “their commotion”, from ܐܪܝܫ, &c.

In a closed syllable *ye* or *yi* becomes *ī* in ܐܪܝܫ “exists”, and in the foreign names ܐܪܝܫ or ܐܪܝܫ “Israel”; ܐܪܝܫ “Ismael” (both with orthographic variants); ܐܪܝܫ (for ܐܪܝܫ); and ܐܪܝܫ. Quite exceptionally, other forms are found, v. § 175 A. *Rem.*

For ܐܪܝܫ “Jesus” the Nestorians say ܐܪܝܫ *Īšō*.

(1) *Vice versā*,—because ܐܪܝܫ was pronounced like ܐܪܝܫ, the words pronounced *šukōnō*, *šudōlō* were in later times written ܐܪܝܫ, ܐܪܝܫ, where the doubled **o** had no etymological foundation, since these words in their fundamental form are *šukkānā*, *šuddālā*, and belong to *šakken* “presented”, and *šaddel* “enticed”.

(2) The barbarous custom of pronouncing **u** in the end of a syllable like a German *w* or indeed an *f*, instead of giving it a vowel sound (e. g. ܐܪܝܫ *aβū*, ܐܪܝܫ *mēlākhāu*), should be given up in Hebrew too.

D. In the middle of the word, *ya* becomes *i* in the adverbial ending *āith*, from and along with *āyath* (§ 155 A). **o**, which appears as an initial letter without a full vowel only in **o** “and” (A *supra*), is sometimes treated within a word just like **u**. Thus from remote times there appear as alternative forms **ܐܝܘܬܗ** *haiwēthā* and **ܐܝܬܗ** *hayūthā* “animal”; **ܐܝܬܗ** and **ܐܝܬܗ** “joy” (§§ 40 D; 101; 145 F)⁽¹⁾: forms with *ū* in these cases have become more usual; while other forms,—for instance, **ܐܠܐܐ** along with **ܐܠܐܐ** (ܠܐܠܐ) “weariness”, **ܐܝܢܐܝܢ** (East-Syrian) along with **ܐܝܢܐܝܢ** “that they may have room”—occur only in isolated cases.

E. A **u** after *ā*, and before another vowel, is pronounced by the East-Syrians like **i**, thus **ܐܝܠܐ** “lives”, **ܐܝܠܐ** “at last”, like *hāv*, *hērāath*, &c.⁽²⁾ (thus the converse of § 33 B). Perhaps old modes of writing, like **ܐܝܠܐ** for **ܐܝܠܐ** “spiritual”(pl.), are founded upon this. If the vowel succeeding **u**, after *a* or *ā*, is *e* or *i*, then the difference between the highly vocal *y* and **i** is hardly perceptible. Whence come the interchangeable forms **ܐܝܠܐ** and **ܐܝܠܐ** “dead”; **ܐܝܠܐ** “remaining” and **ܐܝܠܐ** (§ 118); **ܐܝܠܐ** and **ܐܝܠܐ** “give me to drink” (§ 196) &c.: Thus old MSS. have **ܐܝܠܐ** for **ܐܝܠܐ** “truly” (§ 155 A).

F. In the same way *awu* and *au* are scarcely distinguishable by the ear. Accordingly we find, for example, **ܐܝܠܐ** or even **ܐܝܠܐ** for **ܐܝܠܐ** “they threw” (§ 176 F), **ܐܝܠܐ** or **ܐܝܠܐ** for **ܐܝܠܐ** “they struck him” (§ 192), &c. Similarly, **ܐܠܐ** as well as **ܐܠܐ** “matter”.

G. **u** serves in rare cases as a mark of a vowel and a consonant at one and the same time; e. g. in **ܐܝܠܐ** *nēvīyā* “prophet” (in which the conclusion must have a sound differing very little indeed from that in **ܐܝܠܐ** “come”, &c.); **ܐܝܠܐ** *šiyūthā* “form”; and in the before-mentioned **ܐܝܠܐ** *ašqayīn*. Similarly **ܐܝܠܐ** for **ܐܝܠܐ** *quryāyīn* “rustici” (to avoid the triple **u**).

H. The Greek *ia*, *iw*, &c. are sometimes treated as monosyllables, sometimes as dissyllables, for instance: **ܐܝܠܐ** *idīōtēs*; **ܐܝܠܐ** *ξενία*,

(1) With the old poets these words are sometimes dissyllabic, sometimes trisyllabic. The Nestorians prefer the dissyllabic pronunciation of **ܐܠܐ** at least.

(2) Accordingly they like to put a small **i** over such a **u**.

ܡܪܩܝܢ *Marqīw*, together with ܡܪܩܝܢ; ܒܝܕܝܐ *diathēka* (along with ܒܝܕܝܐ); ܡܪܩܝܢ *prairōrion* (and ܡܪܩܝܢ) &c.

§ 41. In Semitic inflection *ā* appears instead of a theoretical *aga*, ^{o and u as representing the 2nd and 3rd radical.} or *awa*, e. g. *qām(a)* “stood”, like *qatal(a)* “killed”; *galūt* (Syriac *galūth*) “she revealed”, like *qatalut*: *ī* instead of *awī*, e. g. *qīm* “stood (part.)” for *qawīm*, &c.

But in these cases the question turns very little indeed upon actual sound-transitions. Of quite predominant importance here, are those ancient analogical modes of formation, which mount up to a time long before the separation of the several individual Semitic tongues.

2. VOWELS.

2. Vowels.

LONG AND SHORT VOWELS IN OPEN AND CLOSED SYLLABLES.

§ 42. Long vowels in open syllables remain unshortened. Syriac ^{Long vowels.} however has closed syllables with long vowels, even in the middle of the word, e. g. ܦܥܥܕܐ “ye stood” (2. m. pl.), ܦܥܥܕܐ “ye raised”, and later formations like ܦܥܥܕܐ (first from *bērīkhēthā*) “*benedicta*”, ܦܥܥܕܐ “sit” (part.), ܦܥܥܕܐ “I awoke him”, &c. The East-Syrians have a marked inclination to shorten long vowels in closed syllables, and accordingly they often write straight away ܦܥܥܕܐ “eternities”, for ܦܥܥܕܐ, &c., and so too in the final syllables of ܦܥܥܕܐ for ܦܥܥܕܐ “she came”, (ܦܥܥܕܐ), &c. On the other hand they incline to lengthen short vowels in an open syllable, if these are exceptionally retained, and thus, e. g., regularly write ܦܥܥܕܐ “she threw it (m.)” for ܦܥܥܕܐ.

Rem.—As they have ceased to notice that the *ā*, which they perhaps write in ܦܥܥܕܐ but pronounce short, is a long vowel, they set down now and then *ā* for short *a*, e. g. ܦܥܥܕܐ for ܦܥܥܕܐ “they teach” (part.).

§ 43. A. Short vowels in closed syllables remain; but in open ^{Short vowels.} syllables short vowels have, in Aramaic, at a very early stage passed mostly into *shēva mobile*. This occurrence is precisely what has given the language its characteristic stamp. Thus, for instance, ܦܥܥܕܐ *qēṭal* from *qatal* “killed”; ܦܥܥܕܐ from *dahav* (cf. ܦܥܥܕܐ) “gold”; ܦܥܥܕܐ from *mamlīkhūn*

“are kings” (sing. **ܡܠܝܟܐ**), &c. Then in Syriac even the *sh^eva mobile* has often quite disappeared, as we are able in part to establish, even for very early times, through the relations of Rukkākāhā and Quššāyā (§ 23 D): compare also the treatment of originally doubled consonants (§ 21 B).

B. A sharpened syllable does not count for an open one, even when the double-consonant is itself simplified (§ 21 A, B). Thus the short vowel remains, with resulting hardness, in **ܪܒܒܐ** (*rabbī*, West-Syrian *rabī*) “brought up”; **ܕܒܝܠܐ** “interest”; **ܡܚܬܡܐ** (*maḥḥem*) “heats”; **ܡܩܬܠܐ** (*qutṭālā*) “murder”; and so even **ܫܠܐ** “asked”; **ܡܥܠܐ** “question” (for theoretical *ša^el*, *šu^eālā*). Here and there the falling away of the doubling in the pronunciation is to be made up for by lengthening the vowel.

C. But still in certain cases a short vowel holds its ground even in an open syllable: thus with **ܐ** as the initial letter of a syllable (§ 34), e. g. **ܡܠܐܝܟܐ** for **ܡܠܟܐ** “angel”; in the secondary forms **ܡܩܬܡܐ** for **ܡܩܬܡܐ**, **ܡܩܬܡܐ** “stands”, “sets” (§ 177 C); in many later forms like **ܡܩܬܡܐ**, **ܡܩܬܡܐ** (§ 158 D); and in the forms of the Imperative with Object-suffixes like **ܕܝܠܝܐ** “lead me” (§ 190), &c. So also is it in forms like **ܡܩܬܠܐ** “she revealed it” (§ 152), a recent formation from **ܡܩܬܠܐ** + **ܬܝܠܐ**. The Nestorians (always?) lengthen the *a* in such cases (§ 42).

D. Where there had been two open syllables with short vowels, one of these had of course to remain; thus **ܕܐܝܠܐ** from *daharā* “gold”; **ܕܐܝܠܐ** from *dakharā* “a male”; **ܡܩܬܠܐ** from *qatalath* “she killed”, &c.

E. So too, when the prefixes **ܕ** **ܠ** **ܐ** **ܐ** come before a vowel-less consonant, their vowel remains as an *a*⁽¹⁾, thus **ܕܡܠܟܐ** from **ܡܠܟܐ** + **ܕ** “in a king”; **ܕܡܠܟܐ** “to a man”; **ܡܩܬܠܐ** “who killed”; **ܡܩܬܠܐ** “and took”. With the words mentioned in § 51, which may assume an **ܐ** as their commencement, the prefix **ܕ** is given as **ܕ**, and so with the other prefixes, thus **ܕܡܠܟܐ** “in the written bond”; **ܕܡܠܟܐ** “to the six”, &c.

Thus too, *a* appears in the corresponding case, when several such prefixes come together at the beginning of a word: **ܕܡܠܟܐ** “et regis”,

(¹) With **ܐ** and **ܠ**, *a* is the original vowel; perhaps **ܕ** has just been adapted thereto by analogy, though originally it appears to have been *bi*; and certainly analogy explains the treatment of **ܐ**, which is shortened from *dī*.

from $\text{ܡܚܠܐ} + ʔ + ܐ$; $\text{ܡܚܠܐ} + ܐ + ܡܚܠܐ$ “and to him that is involved in murder”, from $\text{ܡܚܠܐ} + ܐ + ܡܚܠܐ + ܐ + ܡܚܠܐ$; $\text{ܡܚܠܐ} + ܐ + ܡܚܠܐ$ from $\text{ܡܚܠܐ} + ʔ + ܐ + ܡܚܠܐ$, &c. (but of course $\text{ܡܚܠܐ} + ܐ + ܡܚܠܐ$, &c.).

If the second consonant of such a word is an *l*, then the prefix usually takes the vowel: ܡܚܠܐ “and a hundred” *wamā* from *wam'ā* = $\text{ܡܚܠܐ} + ܐ$; ܡܚܠܐ “who wearied” *dati* from *dati*; ܡܚܠܐ “and put on thy shoes” *wasan* from *was'an*, &c. And yet, along with these are also found, through ignoring the *l*, forms like ܡܚܠܐ “and demanded” *wešel* = $\text{ܡܚܠܐ} + ܐ$ (along with ܡܚܠܐ); thus, in particular, we most frequently have ܡܚܠܐ , ܡܚܠܐ , ܡܚܠܐ , and other forms from ܡܚܠܐ “to heal”.

When two such prefixes stand before initial *l*, the *l* is generally neglected, *e.g.* ܡܚܠܐ “and in whom or what?”. from $\text{ܡܚܠܐ} + ܐ + ܐ$; ܡܚܠܐ “and to thy mother”; ܡܚܠܐ “to him who remembered us”; ܡܚܠܐ “*et Deo*”, &c.—More rarely with ܡܚܠܐ : ܡܚܠܐ “to him who neglected”, from $\text{ܡܚܠܐ} + ܐ + ܐ$; ܡܚܠܐ “he who is on the way”, &c. The same fluctuation is found with *l*, *b*, from *ye*: ܡܚܠܐ “who or what is in hand”; ܡܚܠܐ , with ܡܚܠܐ , ܡܚܠܐ (East-Syrian § 40 C); ܡܚܠܐ , &c.

Rem. The old poets express themselves in all these cases either with or without the *a* according to the requirement of the verse.

An *b*, originating according to § 40 C, yields with such a prefix the forms ܡܚܠܐ , ܡܚܠܐ , &c., *e.g.* ܡܚܠܐ or ܡܚܠܐ “and knew”, from ܡܚܠܐ , ܡܚܠܐ (= ܡܚܠܐ) + ܡܚܠܐ .

Rem. The Nestorians oddly give the vowel *a* to the prefixes before ܡܚܠܐ , ܡܚܠܐ , &c., “Judah, Jew”, thus ܡܚܠܐ , ܡܚܠܐ , &c.

SOME OF THE MOST IMPORTANT VOWEL-CHANGES.

Some of the most important vowel-changes.
ā.

§ 44. The *ā* is retained with the East-Syrians, but has become *ō* with the West-Syrians. The former also set down ܡܚܠܐ for the most part to represent the Greek *α*, particularly in an open syllable,—for which the West-Syrians prefer to keep ܡܚܠܐ .

Before *n* the transition from *ā* to *ō* is partly found even earlier; thus in the sporadically occurring ܡܚܠܐ , ܡܚܠܐ , ܡܚܠܐ , ܡܚܠܐ , &c., for ܡܚܠܐ “there”, ܡܚܠܐ “eight”, ܡܚܠܐ “spices”, ܡܚܠܐ “menstruans”; in

اَوْ = اَوْ “also”⁽¹⁾; still more usual are يَهْتَمِلُ “temptation” (from يَهْتَمِلُ though somewhat different in signification [“test or trial” 2 Cor. 2. 9]); رَحْمَةٌ as well as رَحْمَةٌ “revelation”; يَتَمَعَّلُ “vegetables” &c. (§ 74).

§ 45. *a* has frequently become *e*, *e. g.* مَهْلِكَةٌ “she killed”, from *qatalath* (cf. مَهْلِكٌ “he killed him”); جَهْلٌ “flesh”, from *basarā*, &c. Here and there the vocalisation fluctuates between *a* and *e*: the East-Syrians especially give preference, upon occasion, to the former; *e. g.* in اَلْأَلْسُنِ *alas* for اَلْأَلْسُنِ “afflicted” (§ 174 A); مَبْدَأُ for مَبْدَأُ “foundation”; فَحْشٌ for فَحْشٌ “cavern”; مَرْجٌ for مَرْجٌ “course, run”; and in several others that have a guttural for the middle letter.

A š, immediately followed by another consonant, sometimes occasions *e* instead of *a*: اَعْيَبُ, اَعْيَبُ instead of *aškalī*, *maškalī* “find” (§ 164); مَعْمَلٌ “texture”, contrasted with مَرْجٌ “course”; مَعْمَلٌ “feast” (but مَعْمَلٌ the same) overagainst مَرْجٌ “chastisement”; اَعْقَبُ “bed”, اَعْقَبُ “service”, contrasted with اَجْعَبُ “covering”, اَجْعَبُ “petition” (but اَعْيَبُ “narration”)⁽²⁾: notice farther اَعْيَبُ, اَعْيَبُ, اَعْيَبُ (§ 51). Similarly *s* in جَهْلٌ “behind”, from جَهْلٌ + د, where according to other analogies *ba* was to be expected.

§ 46. Within the word an *ē* has sometimes been produced through the quiescing of a consonantal *l*, as in جَزْلٌ “well”: فُزْلٌ or فُزْلٌ “head”; يَزْلٌ “says” (§ 53): and sometimes it has been produced in other ways, as in جَزْلٌ “stone”, جَزْلٌ, جَزْلٌ, or جَزْلٌ, “right, just” (§ 98 C). In an open syllable *ē* is, without regard for etymology, expressed freely by *l*, or even not expressed at all (and in the same way the Greek α and ε are dealt with: thus even جَزْلٌ *qērsā* = *καίρος*), while in a closed syllable َ (or even ِ) is set down by preference: In later times َ is more prevalent; *e. g.* the old form نَعْلَمُ, becomes later نَعْلَمُ *nēfēšā* “refreshment, recovery”; and لِمْنَا *limēna* “harbour” takes later the form لِمْنَا, &c.

(1) مَهْلِكٌ “Persians” is probably an intentional defacement of the other and still more usual form مَهْلِكٌ. The hostile nation was denoted by a word which means “pudenda”.

(2) مَعْمَلٌ “a pledge” is a borrowed word from the Assyrian, and accordingly does not belong to this class.

This \bar{e} became to a large extent \bar{i} with the West-Syrians: They said **ܢܡܪ** *nīmar* “says”, **ܗܪܝܢܐ** *hērīnō* “alius”, **ܪܝܫܐ** *rīšō*, **ܟܝܫܐ** *kīfō*, **ܟܝܢ**, &c. Yet they keep the \bar{e} in **ܬܝܥܝܠ** “eats”, **ܬܝܥܝܠܐ** “food”, **ܬܝܥܝܠܐ** “arrow”, &c.; and there are found still in isolated cases **ܬܝܥܝܠܐ** as well as **ܬܝܥܝܠܐ**, **ܬܝܥܝܠܐ** as well as **ܬܝܥܝܠܐ** (Inf.) “to swear”, **ܬܝܥܝܠܐ** as well as **ܬܝܥܝܠܐ** “are lost” (2. m. pl.), &c. (§§ 174 A, 175 B). **ܝ**, **ܝܐ**—or the defective form of writing \bar{i} ,—are (even apart from etymology) in these cases almost invariably certain marks of an original \bar{e} . The style of writing of the East-Syrians separates \bar{e} with tolerable consistency from \bar{i} ⁽¹⁾.

In the end of a word the West-Syrian transition from \bar{e} to \bar{i} , except in **ܝܐ** (= Hebr. **יָא**) appears only in Greek words in η , e. g. **ܝܐܬܝܠܐ** or even **ܝܐܬܝܠܐ** *διαθήκη* for **ܝܐܬܝܠܐ** of the East-Syrians. Otherwise \bar{e} remains here: **ܝܐܬܝܠܐ** “reveals”, **ܝܐܬܝܠܐ** “kings”, &c.

§ 47. The short \bar{e} seems to have been \bar{e} in the West, from ancient times; in the East it was pronounced sometimes as \bar{e} , sometimes as \bar{i} . This difference has no grammatical significance.

A short \bar{e} may often be lengthened in the concluding syllable through the (original) tone: thus **ܝܐܬܝܠܐ** “terrifies”, **ܝܐܬܝܠܐ** “I killed” (in which cases the second vowel is written by the East-Syrians with \bar{e}) should perhaps be pronounced *dāhēl*, *qetlēth*: It is the same perhaps with the monosyllabic **ܝܐܬܝܠܐ** “suddenly” and **ܝܐܬܝܠܐ** “six”, for which **ܝܐܬܝܠܐ** and **ܝܐܬܝܠܐ** are found in very old MSS. Yet this is not certain; and still less certain is it whether such a lengthening was generally practised. But beyond all doubt **ܝܐܬܝܠܐ** “my son” (§ 146) has a long \bar{e} .

§ 48. The \bar{o} (\bar{u}) with the West-Syrians at an early date coincided \bar{o} , \bar{u} with \bar{o} (\bar{u}). It has been retained only in the interjections **ܝܐܬܝܠܐ** and **ܝܐܬܝܠܐ** “oi” (for which others say **ܝܐܬܝܠܐ**). Thus we have otherwise **ܝܐܬܝܠܐ** *qōtūlō* for **ܝܐܬܝܠܐ** *qāṭōlā* “murder”; **ܝܐܬܝܠܐ** *ṣēlūthō* for **ܝܐܬܝܠܐ** *ṣēlōthū* “prayer”, &c. Moreover such an East-Syrian \bar{o} appears not seldom to be only the result of toning down an original \bar{u} , especially in the neighbourhood

(1) Now-a-days the East-Syrians pronounce \bar{e} ,—both in cases where it corresponds to the \bar{e} and in those where it corresponds to the \bar{i} of the West-Syrians,—for the most part very like \bar{i} , and yet in another way than the pointed \bar{i} .

of a guttural or an *r*, *e. g.* **تعف** (§ 40 C), **رحف** “small”, **سحف** “hole”, **مصحف** “report”, **عفا** “rock”, and many others: so too in the neighbourhood of an *n*, *e. g.* **ألف** “oven”, **نصف** “tent”. In many cases **o** may denote an *o* originally short, but lengthened by the tone; so perhaps in **يعلف** “kills”, **محف** “sanctuary” (§ 103), &c. Still, there is as little certainty about this as about the similar case in § 47.

The East-Syrians in particular distinguish also a short **o** (*o*) from a short **o** (*u*), but this distinction is of little importance. Here too a guttural or an *r* frequently seems to bring about the **o** pronunciation, *e. g.*: **يعحف** “glory”, **ألف** “manger”, &c.

It is curious that the West-Syrians have, besides the form **فالف** “all”, the form *kol*, which accordingly they have to write **فالف**. Is it a lengthened *kōl*? So too **فالف**, **فالف**, &c.

While even with the East-Syrians the sound *o* began pretty early to pass into *u*, the tradition varies a good deal in the case of **o** and **o**; but with respect to cases of grammatical importance there is no doubt whatever.

Greek *o* and *ω* are with the West-Syrians either retained,—and then they are written **o**—, **o**, *e. g.* **ألف**, **ألف** *θρόνος*—, or they become *u*. There is a good deal of variation in the usage, *e. g.* **فالف** and **فالف**, **فالف** and **فالف** *ἡγεμών* &c.

With the East-Syrians **o** corresponds to the Greek *o* and *ω*, in so far as they keep from altering the words more decidedly.

As they cannot express an *o* without a vowel letter, they put **o** with defective-writing for the Greek *o*, *ω*, and pronounce it *ā*, *e. g.* **ألف** *Theodāros* for **ألف** *Θεόδωρος*.

ai and au.

§ 49. A. The diphthongs *ai* and *au* remain very steady, particularly in the beginning of a word, although in dialects the pronunciation *ē* and *ō* occurred. Commonly, however, simplification of the diphthong prevails in a closed syllable. The West-Syrians farther proceed (according to § 46) to turn the *ē* occasionally into *ī*, and the *ō* always into *ū* (§ 48): thus, along with **ألف**, **ألف** “house”; with **ألف**, **ألف** “strength”; with **ألف**, **ألف** “eye”; **ألف** from *mēyallain*, “they reveal”; **ألف** from *tērāin*, “two”; **ألف**, **ألف**, **ألف** “end”, &c. So by analogy from **ألف** (*in*

oculo = *coram*) even in an open syllable **حجبة**, **حجبة** &c. *coram eo*; but only in the prepositional use; for example, otherwise, **لحجبه** “to his eyes”.

مما “their, my death”, **جج** “your eye”, &c. form no exception, for in these cases it was only in the last development that the syllable became a closed one. Thus also is explained perhaps the retention of the *ai* before suffixes, in forms like **ملكين** (from *malikaînā*), **مملكين** (from *malikaînā*) “thy, our kings”, and in verbal forms like **جج** and **جج** (from *gelaitā*, *gēlainā*) “thou didst reveal”, “we revealed”. In **جج** “is not”, from **جج**, the diphthong is of more recent origin. On the other hand we have simplification in **لؤلؤ**, **لؤلؤ** “cow”, from *taurēthā*, and in East-Syrian **لؤلؤ**, **لؤلؤ** *lēlyā*, *lēlyā*, West-Syrian **لؤلؤ**, usually **لؤلؤ** from *lailēyā* “night”. So too in **جج**, **جج** “egg” from *baīēthā*, pl. **جج**, **جج**.

B. The East-Syrians for the most part write **و** for **و**, and much more rarely **و**. So also in cases where the *w* is virtually doubled, as in **نوب** = **نوب** “pointed out”; **لؤلؤ** “thou remainest”; **لؤلؤ** = **لؤلؤ** “windows”, &c. Thus too in **لؤلؤ** = **لؤلؤ** “Lords”, and other plurals of that kind; farther in cases like **لؤلؤ** = **لؤلؤ** “give ye him to drink”; **لؤلؤ** = **لؤلؤ** “they overthrew me” (§ 192).

Sometimes on the other hand they write **ب** for **ب**, *e. g.* **لؤلؤ** for **لؤلؤ** “barefooted”, and always in the Imperative **لؤلؤ** = **لؤلؤ** “kill him”.

The West-Syrians also write an *au* produced by *ā* and *u* coming together,—with the vowel-sign **و**, *e. g.* **لؤلؤ** *malkau* “is king”, although the separate members are **لؤلؤ** + **لؤلؤ**. With them indeed **لؤلؤ** would have the sound *malkāu*.

LOSS OF VOWELS.

Loss of
vowels.

§ 50. A. Final vowels coming immediately after the original tone-syllable have all fallen away. This happened to *ā* even before the settlement of the orthography, thus **جج** from *lānā* “to us”; **لؤلؤ** from *ā(n)tā* “thou”; **لؤلؤ** from *qētāltā* “hast killed”, &c. (but **لؤلؤ** *malkā* “king”, &c.). Other final vowels too have at quite an early date thus fallen away,

without leaving a trace. On the other hand many vowels of this kind are still set down in consonantal character, although they had ceased to be pronounced even in the oldest literary epoch represented by documents (*circa* 200 A. D.)⁽¹⁾, and are ignored in punctuation. These are:—

(1) *ū* of the plural in the Perfect and Imperative after consonants: **مَلَّحَ** *qētal* from *qētālū*; **مَلَّحَ**, **مَلَّحَ**, **مَلَّحَ**; **مَلَّحَ** “they praised”, &c. (but we have the full sound in **مَلَّحَ** *gēlau*, **مَلَّحَ** *gallū* “revealed”, &c.).

(2) *ī* of the suffix of the 1st sing. after consonants, thus: **مَلَّك** *malk* “my king” from *malkī*; **مَلَّك** “killed me”; **مَلَّك**, **مَلَّك** “revealed me”, &c. (but **مَلَّك** “my kings”; and also the monosyllables **ك** “in me”, **ك** “to me”, in which no falling away was possible: So too **مَلَّك**, **مَلَّك** “I wholly”, “the whole of me” [“my totality”]).

(3) *ī* of the suffix of the 3rd sing. in. **ك** with the noun: **مَلَّك** *malkau* from *malkauhī* “his kings”, and with the Verb in cases like **مَلَّك**, **مَلَّك**, **مَلَّك**, **مَلَّك**, no doubt from *gēlāihī* &c.

(4) *ī* of the 2nd fem. sing. in **مَلَّك** *at* from *a(n)ti* “thou” (f.); **مَلَّك** *malkékh* from *malkékhī* (both with *ē*?); **مَلَّك**; **مَلَّك**; **مَلَّك**; &c.

(5) In the following special cases: in **مَلَّك** “from quiet”, = “suddenly”, absolute state of **مَلَّك** from *šēli* (like **مَلَّك**); in **مَلَّك** “when?” from *emmāthai*; **مَلَّك** “yesterday” from *ethmālē*; and the derived word **مَلَّك** “the day before yesterday”; lastly in the much maimed form **مَلَّك** (or **مَلَّك**) “last year”.

B. Even in very ancient MSS. the unpronounced **ـ**’s are often wanting: a similar **ـ** is more rarely omitted. Conversely **ـ**, which one was in the habit of so often writing,—apparently without cause,—was in some cases attached parasitically to words ending in a consonant; *e. g.* there occurs in old manuscripts **مَلَّك** for **مَلَّك** “God” (Construct State); **مَلَّك** for **مَلَّك** “August”; **مَلَّك** for **مَلَّك** “spirit”. Occasionally it is

⁽¹⁾ Even the hymns of Bardesanes seem to neglect them, as regards the number of syllables.

employed as a diacritic mark of the 3rd sing. fem. of the Perf. *e. g.* **ܡܠܝܚܐ** for **ܡܠܝܚܐ** “she killed”. Such an employment of ܐ in the 3rd pl. fem. Perf. has gradually come into full use with the West-Syrians; **ܩܬܠܐ** “they (f.) killed”, for the old **ܩܬܠܐ** retained by the East-Syrians (from original *qêṭālā*, not *qêṭālī*). The employment of ܐ in the 3rd sing. fem. Imperf.,—coming into view in rather late times,—prevails among the West-Syrians, though not quite so universally; **ܬܡܝܬܐ**, **ܬܡܝܬܐ** “she kills”, &c., in order to distinguish it from the 2nd sing. masc., **ܬܡܝܬܐ**, **ܬܡܝܬܐ** “thou killest”: the Nestorians are completely unacquainted with the ܐ in this usage.

NEW VOWELS AND SYLLABLES.

New vowels and syllables. Vowel prefixed. (Alaf prosthetic).

§ 51. An ܐ with a vowel is sometimes prefixed to an initial consonant which has not a full vowel. Thus ܐ in **ܐܬܝܬܐ** “six”, **ܐܬܝܬܐ** “sixty”, alongside of **ܬܝܬܐ**, **ܬܝܬܐ**; **ܐܬܝܬܐ** “a written bond” along with **ܬܝܬܐ**, and always **ܐܬܝܬܐ** “drank”; further **ܐܬܝܬܐ** “already” sometimes for **ܬܝܬܐ**. Frequently so in Greek words with *σ*, *π*, like **ܐܬܝܬܐ** or **ܬܝܬܐ** *σπαρτα*, **ܐܬܝܬܐ** and **ܬܝܬܐ** *σπασα*, &c.

The prefix, pretty frequently met with in ancient MSS. before ܐ, is probably to be pronounced ܐ; *e. g.* **ܐܬܝܬܐ** for **ܬܝܬܐ** “Beloved”; **ܐܬܝܬܐ** for **ܬܝܬܐ** “upper garment”; **ܐܬܝܬܐ** for **ܬܝܬܐ** (1) “firmament”; **ܐܬܝܬܐ** for **ܬܝܬܐ** “contented”, and many others. So too **ܐܬܝܬܐ** for **ܬܝܬܐ** “a meal”; **ܐܬܝܬܐ** for **ܬܝܬܐ** “ice”. In the frequently occurring **ܐܬܝܬܐ**, the *u* of the rarer form **ܐܬܝܬܐ**, **ܐܬܝܬܐ** is brought to the front. The early adopted Persian word *rāzū* **ܐܬܝܬܐ**, more rarely **ܐܬܝܬܐ**, **ܐܬܝܬܐ** “a secret” seems to have been pronounced with a vowel-prefix, which however is ignored in the pointing.

§ 52. A. The poets sometimes insert an *e* before ܐ ܐ after a word ending in a consonant, *e. g.* **ܐܬܝܬܐ** **ܐܬܝܬܐ** “is to them” *ith elhōn* (with three syllables) = **ܐܬܝܬܐ** **ܐܬܝܬܐ**. Auxiliary vowels.

(1) **ܐܬܝܬܐ** is measured as dissyllabic like **ܐܬܝܬܐ** in MOESINGER's *Monumenta Syriaca* II, 86 v. 152 *et passim*, but **ܐܬܝܬܐ**, **ܐܬܝܬܐ** as trissyllabic in Jacob of Sarūg, *Thamar* v. 247, 251.

B. Essentially the same thing takes place frequently within the word. Especially when a consonant without a full vowel follows one that has no vowel, a short vowel is inserted often between the two to facilitate pronunciation. Thus **ܡܝܫܠ** = **ܡܝܫܠ** “sunrise”; **ܫܚܝܬܐ** = **ܫܚܝܬܐ** “fear”; **ܐܝܡܢܬܐ** = **ܐܝܡܢܬܐ** “you permit *or* remit”; **ܐܝܬܝܝܢ** = **ܐܝܬܝܢ** “thou fearest (f.)”; **ܝܪܚܬܐ** = **ܝܪܚܬܐ** “they buy”; also **ܡܝܡܢܐ** = **ܡܝܡܢܐ** “she swears”; **ܐܪܬܐ** = **ܐܪܬܐ** “quaking”; and **ܝܠܕܐ** (= **ܝܠܕܐ** v. *infra* C) “question”. Particularly does this occur when one of the letters is a liquid or **ܠ** **ܪ** **ܝ** **ܘ** **ܝ**; on the other hand it is never found between sibilants and dentals. A marked amount of fluctuation however prevails in individual cases in the pronunciation of the various dialects and schools. With the old poets the longer forms, as indicated by the metre, are upon the whole rare; they abound in the vocalisation of the Bible, with both East- and West-Syrians.

C. The small stroke under the letter, called *meħaggyānā* “the accentuator”, serves as a sign of the fuller pronunciation particularly with the East-Syrians; the one above the letter, called *marhêtānā* “the hastener”, as the sign of the shorter (§ 17). Yet often the full vowel is also written instead of the former, thus **ܐܝܡܢܬܐ** or **ܐܝܡܢܬܐ** = **ܐܝܡܢܬܐ** “I empowered”.

The sign — stands sometimes too in cases where the vowel which is supposed to be inserted is an original vowel, *e. g.* in **ܡܝܡܢܐ** = **ܡܝܡܢܐ** from *qalgaltā*. Sometimes it is not easy to say whether a vowel is original or inserted. Here and there such a vowel alters the original vocalisation more strongly; thus from **ܫܡܝܬܐ** “scorpion”, has come the West-Syrian **ܫܡܝܬܐ** and then the East-Syrian **ܫܡܝܬܐ**.

The inserted vowel is mostly *e*, but often too it is *a*, especially before gutturals, and before *q* and *r*.

The relations of Rukkākhā and Quššāyā suffer no alteration through this insertion, as several of the foregoing examples show.

Influence
of the con-
sonants
upon the
vowels.
Of ܠ.

INFLUENCE OF THE CONSONANTS UPON THE VOWELS.

§ 53. An **ܠ** originally a consonant and ending a syllable in the middle of a word becomes, in combination with a preceding *a* or *i*, an *ē*, which for the most part is farther developed with the West-Syrians into *ī*.

Thus רִאשׁ from ראש "head"; בֹּאֵר from באר "says"; נֹאכַח from נאח "cats"; אֵינִי "I say"; זָבַח from זבח "wolf", from דָּבַח; גַּיְוִל from גַּיְוִל "a well" (also written גַּיְוִל § 46), and so forth.

On the other hand the *l* becomes *ā* in גַּל "small cattle", through the influence of the neighbouring gutturals from גִּלְגָּל; גִּחְזִי "battlements" from גִּחְזִי; גִּחְזִי "a certain thorny shrub" from גִּחְזִי; and similarly גִּחְזִי "bosom" from גִּחְזִי for original גִּחְזִי.

In the end of the word we have בֹּר from נֹר. In other cases לֹ— is retained here according to the analogy of corresponding forms ending in other gutturals, *e.g.* גִּחְזִי "unclean" (§ 100); גִּחְזִי "polluted"; גִּחְזִי "consoled" (§ 172), &c.

§ 54. א ו נ and י as final radicals, especially when they close the syllable, transform an *ē* into an *ā*; thus, יָנַח "knows" (compared with יָסַח "sits"); יָסַח "sacrificed", compared with יָסַח "arose", for *nēveh*; יָסַח "leads", for *neḏabber*; יָסַח "we made known"; יָסַח "you arose"; יָסַח "a bird"; יָסַח "you led", &c. (§ 170).

Of the other
gutturals
and of r.

In rare cases the transformation of an *ō* into *a*, before these final consonants, has been retained from very remote times, as for instance in יָסַח "opens"; compare on the other hand יָסַח "slaughters", &c. (§ 170). In certain cases they have the effect even of transforming a following *e* (or *o*?) into *a* (v. § 169).—On the exchange of *a* and *e* in words which have middle gutturals v. § 45.

On the shading off of an *a* into *e* through the influence of a sibilant, v. § 45; and of a *u* into *o*, effected by a guttural v. §§ 48, 49. In like manner the gutturals, as well as other consonants, particularly emphatic ones, must have brought about a special shading of the vowels in still other instances, without the writing giving much indication of such delicate turns.

3. STRONGER ALTERATIONS.

3 Stronger
alterations.

§ 55. We find these, for instance, in the blending of Participles and Adjectives with the Subject-Pronouns: *e.g.* מְהִיחֵם (מְהִיחֵם) from *qāṭlān a(n)tōn*; מְהִיחֵם from מְהִיחֵם; מְהִיחֵם "benedicta tu", from מְהִיחֵם; מְהִיחֵם from מְהִיחֵם (§ 64 A), &c. Blendings with מְהִיחֵם appear in still other situations, *e.g.* מְהִיחֵם *dahvat* "thou art gold";

ܐܝܬܐ *“ubi es?”*; ܐܬܐ ܒܪ ܒܪܝܐ *bar bārōyat* “thou art the son of the Creator”; ܕܝܬܐ *dēhayyēt* “vitae es”, &c. Still in these cases the preservation of the separate portions is the more usual practice.

Amongst other instances we meet with extraordinary mutilations in the numerals of the second decade (§ 148 B); and farther in certain compounds (§ 141).

4. Tone.

4. TONE.

§ 56. The Nestorians now put the tone on the penult throughout, and that very distinctly. The Maronites⁽¹⁾, on the other hand, put the tone always, or almost always, on the last syllable, when it is a closed syllable, *e. g.* ܐܙܐ *ōzél*, ܩܬܠܐ *qetlât*, ܢܥܕܩܐ *nezdqéf*, ܝܥܡܝܢ *yaumîn*, ܝܥܫܐ *Ješû*, and so also in endings with a diphthong, *e. g.* ܐܬܐ *etâu*, ܬܠܡܝܕܐ *talmūdâu*, ܫܒܩܐ *šabqû*, ܐܒܢܐ *ebnêu*. On the other hand they always, or nearly always, put the tone on the penult, when the word ends in a simple vowel: ܐܬܐ *étô*, ܢܬܐ *nîṭê*, ܫܒܐ *šôbê*, ܢܚܘܐ *néhwê*, ܐܡܐ *âmô*, ܡܠܐ *mélê*, ܫܘܦܪܐ *sófrê*, ܠܐ *hônô* &c. Occasionally a secondary tone also becomes perceptible. At an earlier time the final syllable invariably had the principal accent.

(¹) I am indebted to my friend GUIDI, following the communications made by P. CARDAHI, for the data on the accentuation of the Maronites.

PART SECOND.

MORPHOLOGY.

§ 57. The large majority of all Semitic words, as is well known, Strong and weak roots. are derived from roots which for the most part have three, but occasionally even four or more 'Radicals'. If the *three* radicals are firm consonants, the roots are then called *Strong*: but if one of the radicals is \bullet or \smile (frequently appearing as a vowel), or if the due weight of the word is attained by the doubling of one of two firm radicals, then the roots are called *Weak*. On practical grounds we retain this method of treating roots, without insisting farther on the point that even with strong roots a radical is often demonstrably of quite recent origin, while on the other hand there is much variety in the origin of weak forms of the root, and while in many cases at least, the assumption of an original *Waw* or *Yod* as a radical, or that of a third radical with the same sound as the second, is a pure fiction. Thus we speak of roots *primae* \bullet or \smile (פ, פ) [Pe Waw, Pe Yod] meaning those whose first radical is taken as *W* or *Y*; so of roots *mediae* \bullet or \smile (ע, ע) [Ayin Waw, Ayin Yod], and *tertiarum* \smile and *mediae geminatae* (עע) [Lamed Yod, and Ayin doubled]. In addition we have frequently to deal specially with words of which \mathfrak{h} is a radical; for this sound (cf. § 33 *sqq.*) undergoes many modifications. In like manner we have to treat of words which have *n* as the first letter of the root. The forms too, which have a guttural or an *r* as second or third radical, are, by reason of certain properties, brought occasionally into special notice.

Variation
of weak
roots

§ 58. *Weak roots* vary a good deal in their weak letters. Thus חמם, חום, חמי, יחם (to which is added another secondary form חמת) are essentially modifications only of the same fundamental root, which means “hot”. In particular, roots ער and עע are very closely related. Thus also in Syriac they very readily change into one another: the substantive belonging to פדר “to err” (Perf. פִּרַּע, Impf. יִפְדֹּעַ) is פִּדְעָא, as if from פוד; and along with the frequently occurring חנן “to pity” חון is found (Perf. חָנַח, Impf. יִחְנֹחַ), and with כפר “to bend”, כור, &c.

Roots med.
gem.

§ 59. Forms *med. gem.* in Syriac attain like weight with that of the strong forms, by doubling not the second radical, but the first, when it is possible, *i. e.* when a prefix ending in a vowel precedes it. Thus from גז “to shear” אִגְגַּז (*aggez*, answering to אִמְגַּז *eggoz* (= אִמְהַגַּז); נִגְזֵן *negzūn*, properly *neggēzūn* (= נִמְהַגַּם); אִנְתַּבַּע “you (fem. pl.) love” (= אִנְתַּבַּעַ from אִנְתַּבַּע); מִסְפַּל “boiler” (from חמם “to warm”; מִכְלָא, מִיכְלָא, מִכְלָא “entrance”, &c.

Yet in some nouns we find the general Semitic method,—*i. e.* the method of either directly or virtually doubling the third radical, even with the prefixes mentioned: thus מִסְתַּל “needle” (not מִסְפַּל); מִסְבַּל or מִסְבַּל (East-Syrian) “shield”; מִסְבַּל “a booth” (*mētaltlā*, properly *mētallētha*), pl. מִסְבַּל (mētallē); מִסְבַּל “sieve”; מִסְבַּל “a cave”; and מִסְבַּל, מִסְבַּל, &c., mostly used adverbially, “completion” (תָּמַם), “continually”.

Two *l*’s stand beside each other like two different consonants⁽¹⁾ in מִסְבַּל “speech”; מִסְבַּל “cover, shelter” (§ 46); and the quadriliteral form מִסְבַּל “face”. In these formations, however, the *l* is again dropped in the usual pronunciation (§ 29), so that in point of fact the regular form makes its appearance. Add the peculiar form מִסְבַּל, מִסְבַּל &c. “to lament”⁽²⁾. The following appear to be later formations: מִסְבַּל “mockery”, from מִסְבַּל (הלל); and from מִסְבַּל, מִסְבַּל “a prayer”. Thus, farther, regularly in the Ethpeel מִסְבַּל “was shorn” (as compared with מִסְבַּל “shore”).

⁽¹⁾ מִסְבַּל, formed in this way Judges 3, 22 “a part of the abdomen” is pronounced *marqā*, but others read מִסְבַּל.

⁽²⁾ מִסְבַּל “to finish” is a word borrowed from the Assyrian.

In Syriac too the second and third radicals, when identical, are always kept in separate existence, if a long vowel comes between them, in the course of the formation, *e. g.* سَتَلَّ “pardoned”; سَتَلَّ “favour”, &c.. as well as when the first of the two is itself doubled, *e. g.* اِثَّهَّانَّ ethhannan “begged for pardon”.

§ 60. With roots of four radicals we also rank such as are demonstrably formed originally from roots of three radicals with well-known suffixes or prefixes, but which are treated in the language quite like quadriliteral forms, *e. g.* حَجَّجَ “to enslave”, properly a causative form from حَجَّ; يَجِيبُ “to estrange”, “to alienate”, from نُجِيبُ “strange”, from نَجَر, &c. Quadriliteral roots.

§ 61. Nouns, properly so called (Substantives and Adjectives), and verbs, have in all respects such a form that they are subject to the scheme of derivation from roots composed of three or more radicals, although sufficient traces survive to show that this condition was not, throughout and everywhere, the original one. The only marked divergences in formation, however, are found on the one hand with the Pronouns (which originate partly in the welding together of very short fragments of words), and on the other hand with many old Particles. To these two classes, the Pronouns and Particles,—we must therefore assign a separate place, although both in conception and usage they belong to the Noun. The same treatment must be extended to the Numerals, which, to be sure, stand in form much nearer to the usual tri-radical formations. Nouns and verbs.

§ 62. Overagainst all true words, or words that express some conception, stand the *expressions of feeling*—or the *Interjections*, which originally are not true words at all, but gradually enter,—at least in part,—into purely grammatical associations, and even serve to form notional words. Thus اُ “woe!” is a mere exclamation of pain, and فِ “fye!” one of detestation; but اُ حَتَّهَّ “woe to the man!” or اُ فِ حَتَّهَّ “fye upon the man!” is already a grammatical association of words, and اُ “the woe” is a regular noun. ⁽¹⁾ Interjections

(¹) This subject might be treated at great length.

Such Interjections are **اِهْ** (§ 9), **اَوَّ** “O!”, **اُو**, **اُ** “O!”, **اِهْ** “Ah!”, **اِهْ** “Ho! Ho!” (in mockery), &c. Also the demonstrative form **اِهْ** “Here!” “Lo!”, which is greatly employed in the formation of Pronouns and Adverbs, is to be regarded as originally an interjection.

Nouns.

I. NOUNS.

Pronouns.

1. PRONOUNS.⁽¹⁾

PERSONAL PRONOUNS.

§ 63. (a) *Subject-Forms.*

Personal
Pronouns.
Subject-
Forms.

| | | <i>Separate Forms.</i> | <i>Enclitic Forms.</i> |
|-----------|--------------------------------|------------------------|-------------------------|
| Singular. | 1. pers. “I” | أَنَا (أنا) | أنا (أنا), أنا |
| | 2. pers. “Thou” { m. f. | أَنْتَ أَنْتِ | أَنْتَ أَنْتِ |
| | 3. pers. { m. “He” f. “She” | هُوَ هِيَ | هُوَ, هِ (§ 38) هِيَ |
| | | | |
| Plural | 1. pers. “We” | أَنْسِبْ, سِبْ | أَنْسِبْ |
| | 2. pers. “You” { m. f. | أَنْتُمْ أَنْتُنَّ | أَنْتُمْ أَنْتُنَّ |
| | 3. pers. “They” { m. f. | هُمْ هُنَّ | هُمْ هُنَّ |

On **أَنْسِبْ** “he is”, **هِيَ** “she is” v. § 38.

Rem. The form **أَنْسِبْ**,—(originally *anahnân*, but in our literature certainly no longer of three syllables, indeed seldom having two as *ânahnân*, and commonly being monosyllabic in speech, and merely a remnant of early orthography for **سِبْ**, **سِبْ**),—is found only in old manuscripts.

أَنْسِبْ, **سِبْ**, besides representing enclitic Subject-forms or Copula-forms (§ 311 sq.), represent also for the 3rd pers. pl. the Object, which is ex-

(¹) Notice the points (§ 6), which with many of these words are set down almost without exception, even with the full vocalisation.

pressed by Suffixes for the other persons (§ 66). They also appear, though rarely, in other connections (§ 220 B).

§ 64. *Enclitic forms* of the 1st and 2nd pers. often coalesce with participles and,—though more rarely,—with adjectives; in such cases marked transformations occasionally occur. In particular in the plural, the first portion [*i. e.* the participle] loses its final *u*, while the second [the pronoun] loses its *h* or *u(n)*. In the 2nd pers. singular, the first portion always loses a short vowel before the final consonant. Thus with **مُكِلِّل** “killing” (f. **مُكِلِّلَة** &c.); **مُكِلِّل** “revealing”; **مُكِلِّل** “beautiful”; **مُكِلِّل** “clean”:—
Sing. 1. m. **أَنَا مُكِلِّل** or **مُكِلِّلْنَا** “I kill”; **أَنَا مُكِلِّل**, **مُكِلِّلْنَا** “I reveal”; **أَنَا مُكِلِّل** “I am beautiful”; **أَنَا مُكِلِّل** “I am clean”.

1. f. **أَنَا مُكِلِّلَة**, **مُكِلِّلْنَا**; **أَنَا مُكِلِّلَة**, **مُكِلِّلْنَا**.

2. m. **مُكِلِّلَة**; **مُكِلِّلَة**; **مُكِلِّلَة**; or without coalescing: **مُكِلِّلَة**; **مُكِلِّلَة**; **مُكِلِّلَة**; **مُكِلِّلَة**.

2. f. **مُكِلِّلَة**; **مُكِلِّلَة**; **مُكِلِّلَة** or separately **مُكِلِّلَة**; **مُكِلِّلَة**; **مُكِلِّلَة**; **مُكِلِّلَة**.

Plural 1. m. **مُكِلِّلِينَا**; **مُكِلِّلِينَا**; **مُكِلِّلِينَا**; or written separately, though pronounced in exactly the same way: **مُكِلِّلِينَا**;
مُكِلِّلِينَا;
مُكِلِّلِينَا;
مُكِلِّلِينَا.

1. f. **مُكِلِّلِينَا**; **مُكِلِّلِينَا**; **مُكِلِّلِينَا** (say *qāt-lānan*, &c.).⁽¹⁾

2. m. **مُكِلِّلِينَا**; **مُكِلِّلِينَا**; **مُكِلِّلِينَا**; or written separately, though spoken in the same way:—**مُكِلِّلِينَا**;
مُكِلِّلِينَا;
مُكِلِّلِينَا.

2. f. **مُكِلِّلِينَا**; **مُكِلِّلِينَا**;
مُكِلِّلِينَا;
مُكِلِّلِينَا.

B. *Rem.* In more ancient times *en* or *n* appears also with the poets⁽³⁾ as an enclitic form of the 1st sing., and in fact this is often

(1) For the feminine form the masculine form **مُكِلِّلِينَا**, &c. sometimes appears.

(2) When the participle or adjective ends in *l*—, the 2nd fem. pl. form of the enclitic, and the participle are written separately.

(3) In homely prose I find such a form in the Rules for Monks of M^t Izlā, of the year 571 (*Rendic. della Accad. dei Lincei* 1898, 43, 10); **أَنَا مُكِلِّل** “I beseech”. Ebedjesu substitutes for it the usual **أَنَا مُكِلِّل**.

written **ب**, through confusion between it and the object-suffix: *Masc.* after **ل**: **أَدْعِي** = **أَدْعِي** "I call"; **أَعْتَرِفْ** "I acknowledge", **أَشِيرُ** "I point out", &c.⁽¹⁾: *Fem.* **أَجْزِي** = **أَجْزِي** "I pass over"; **أَقُولُ** "I say"; **أَتَحَذَّرُ** "I am alarmed", **أَتَمَنَّى** "I wish", **أَتْرَكُ** "I am forsaken".

Possessive
suffixes.

§ 65. (b) Suffixed personal pronouns.

Possessive suffixes.

| | | | | |
|-----------|----------|----------------------------|--|--|
| Singular. | 1. pers. | أنا (§ 50 A) "my" | | |
| | | and after vowels أنا "thy" | | |
| | 2. pers. | m. أنت "thy" | | |
| | | f. أنت "thy" | | |
| | 3. pers. | m. هو "his" | | |
| | | f. هي "her" | | |
| Plural. | 1. pers. | نحن "our" | | |
| | 2. pers. | m. أنتم "your" | | |
| | | f. أنتم "your" | | |
| | 3. pers. | m. هم "their" | | |
| | | f. هن "their" | | |

Object
suffixes.

§ 66.

Object suffixes.

| | | | | |
|-----------|----------|---|--|--|
| Singular. | 1. pers. | أنا and after vowels أنا "me" | | |
| | 2. pers. | m. أنت "thee" | | |
| | | f. أنت "thee" | | |
| | 3. pers. | m. هو, هو, and هو (§ 50 A) "him" | | |
| | | f. هي "her" | | |
| Plural. | 1. pers. | نحن "us" | | |
| | 2. pers. | m. أنتم "you" | | |
| | | f. أنتم "you" | | |
| | 3. pers. | m. The enclitics أنت, أنت serve instead of suffixes for the | | |
| | | f. 3 rd pers. pl. (§ 63). | | |

For the method of attachment of the Possessive Suffixes v. §§ 69, 145, 149, 157, 199; and for that of the Object- or Verbal-suffixes v. § 184 *sqq.*

(¹) Masculine forms from strong roots are very rare.

DEMONSTRATIVE PRONOUNS.

§ 67. (a) *For what is nearer*; “this”: *masc.* هَذَا, هَـذَا—*fem.* هِذَا: Demonstrative pronouns
Plural هَـؤُلَاءِ (m. and f.).

Rem. A rarer secondary form from هِذَا is هَـذَا.

We get هَـذَا with هَـذَا (§ 38). For هِذَا comes a هِذَا before هَـذَا, thus هَـذَا هِذَا *hādāi (hōdōi)*.

(b) *For what is more distant*; “that”: *masc.* هَـؤُلَاءِ; *fem.* هَـؤُلَاءِ; Plural *masc.* هَـؤُلَاءِ, *fem.* هَـؤُلَاءِ.

Rem. 1. هَـؤُلَاءِ, هَـؤُلَاءِ “illi, illae” must not be too closely associated with هَـؤُلَاءِ “hic”, merely because of a casual similarity of sound. The forms for “this” are compounded out of *den, dēnā, dē, illēn* with *ha* (§ 62); those for “that”, out of the personal pronouns *hū, hī, hennōn, hennēn* with *hā*.

Rem. 2. Only in very old writings there appear in isolated instances the farther forms هَـؤُلَاءِ “illi”, هَـؤُلَاءِ “illae”, and هَـؤُلَاءِ “illi” (a *fem.* form corresponding to the last is not known); the three forms given may be pronounced something like *hālōkh, halekh; hānōkh*. Very rarely indeed there appears also هَـؤُلَاءِ = هَـؤُلَاءِ “hi, hac”.

INTERROGATIVE PRONOUNS.

§ 68. هَـؤُلَاءِ “who?”. هَـؤُلَاءِ, هَـؤُلَاءِ, هَـؤُلَاءِ “what?”.

Interrogative pronouns.

With هَـؤُلَاءِ, هَـؤُلَاءِ, هَـؤُلَاءِ: هَـؤُلَاءِ, and *fem.* هَـؤُلَاءِ “who?, who is?”. هَـؤُلَاءِ “what is?”. Rarely هَـؤُلَاءِ for هَـؤُلَاءِ (§ 44).

هَـؤُلَاءِ “which?” or “what?” *m.*; هَـؤُلَاءِ “which?” *f.*; Pl. هَـؤُلَاءِ “which?”.

Rem. 1. هَـؤُلَاءِ, هَـؤُلَاءِ, هَـؤُلَاءِ have sprung from *mā + den, dēnā*; هَـؤُلَاءِ, هَـؤُلَاءِ, هَـؤُلَاءِ from the interrogative *ai* with *dēnā, dā, illēn*.

Rem. 2. هَـؤُلَاءِ, &c. is often improperly held as a demonstrative, because, like other interrogatives, it stands as correlative to the relative (§ 236).

THE RELATIVE PRONOUN.

§ 69. The relative pronoun is هَـؤُلَاءِ, هَـؤُلَاءِ (§ 43 E), which has a very wide range of use. The older form *dī* still shows itself in the *Separate possessive pronoun*, formed through its composition with the preposition هَـؤُلَاءِ

The relative pronoun.

and the possessive suffixes (§ 65); **ܐܝܬܝ** “my”; **ܐܝܬܝܟܝܐ** “thy” *m.*; **ܐܝܬܝܟܝܐ** “thy” *f.*; **ܐܝܬܝܗܝܐ** “his”; **ܐܝܬܝܗܝܐ** “her”—**ܐܝܬܝܗܝܐ** “our”; **ܐܝܬܝܗܝܐ** “your” *m.*; **ܐܝܬܝܗܝܐ** “your” *f.*; **ܐܝܬܝܗܝܐ** “their” *m.*, **ܐܝܬܝܗܝܐ** “their” *f.*

2. Nouns in the stricter sense.

(Substantives and adjectives.)

A. Gender, Number, State.

General statement: Paradigm of the simplest forms.

2. NOUNS IN THE STRICTER SENSE.

(SUBSTANTIVES AND ADJECTIVES.)

A. GENDER, NUMBER, STATE.

§ 70. Every Syriac substantive or adjective has a gender, a number, and a state. The indications of all three conditions are very closely associated together, and almost interpenetrate one another. We shall therefore deal here with the three, at one and the same time.

Syriac has two *genders*, Masculine and Feminine, two *numbers*, Singular and Plural ⁽¹⁾, and three *states*, Absolute, Construct, and *Emphatic*. The *Emphatic State* is formed by appending an *ā* (originally *hā*?) which possessed the significance of the Article (the Determination), but this meaning has for the most part been lost. The *Construct State* is the form of the noun immediately before a Genitive. A noun, which has neither of the States named, stands in the *Absolute State*. The *Emphatic state* is of by far the most frequent occurrence in Syriac substantives. Many are no longer met with in either of the other two states, or only in quite isolated cases: accordingly substantives at least are presented here throughout, in the *Emphatic state*, as being the form lying next to hand, even if not the most original. The other two states have no special ending for the singular of Masculines, nor for that of Feminines without the feminine sign. The termination of the *Emphatic state* (*ā*) combines with the masculine plural-ending to form *aiyā*, which again is generally farther blended into *ē*. The usual feminine ending in the Singular, was *at*, which has maintained itself as *ath* in the *Construct state*, but has become *ā* in the *Absolute state*. The plural-ending for Masculines in the *Absolute state*

⁽¹⁾ Various traces of the Dual are still met with, but this Number has no longer a life of its own.

is *ān*, and in the Construct state, *ai*: the corresponding endings for Feminines are *ān*, *ath*.

We give at this point, as an example of the most usual formations, the Adjective **ضَم** “wicked”.

| Singular. | | | Plural. | | |
|-----------------|--------------|---------------|--------------|--------------|----------------|
| St. abs. | St. constr. | St. emph. | St. abs. | St. constr. | St. emph. |
| ضَم | ضَم | ضَمْل | ضَمَم | ضَمَم | ضَمَمْل |
| f. ضَمْل | ضَمَل | ضَمَلْ | ضَمَم | ضَمَم | ضَمَمْل |

Rem. Notice that the absolute state of the feminine singular and the emphatic state of the masculine singular for the most part sound alike.

On **ضَم** and **ضَم** v. § 23 E.

§ 71. Certain words insert a *y* (or *i*, v. § 40 C) before the feminine ending:—

Insertion of
ـ before the
feminine
ending.

(1) First, those words (in all their forms) which terminate in the suffix *ān*, *ōn*, (*ūn*) : e. g. from **ضَمَم** “murdering”, the feminine sing. abs. state is **ضَمَمْل**, the constr. state **ضَمَمِل**, the emphatic state **ضَمَمِلْ**; the feminine plural abs. state **ضَمَم**, the constr. state **ضَمَم**, the emph. state **ضَمَمْل**. So from **ضَمَم** *regulus*, we have the feminine **ضَمَمِلْ**, &c. This analogy is followed in such old borrowed words as **ضَمَمِلْ** *τεχνίτης*, and **ضَمَمِلْ** *πρωχῆ*, pl. **ضَمَم**, **ضَمَم** (but emphatic state fem. **ضَمَمِلْ**).—*Exceptions*, **ضَمَمِلْ** fem. from **ضَمَم** “related”, and **ضَمَمِلْ** fem. from **ضَمَم** *secundus*.

(2) Next, the adjective **ضَم** “little” in all its forms (fem.), except in the emphatic state sing.: **ضَم**, **ضَم** (but **ضَم**);—**ضَم**, **ضَم** (?), **ضَم**.

(3) Probably it is the same with Nomina agentis of the form **ضَم**. For the singular we have **ضَم** “rebellious”, and the analogously-treated, although Greek, word **ضَم** *ἀσώτης*; for the plural of the absolute state, only **ضَم**. The abs. and construct states of these Nom. ag. almost never appear. In other cases [emph. st. pl.] there occur **ضَم** “destroying”; **ضَم** “transitory things”; **ضَم** “murderous”, &c. Forms like **ضَم** “mortal” &c., without *y*, are of less frequent occurrence.

(4) So too, in the plural of feminine forms of Diminutives in **ضَم** (**ضَم** “yard [court]”, pl. **ضَم**) ـ is inserted, as also in the case of a number of other substantives, which before the feminine ending have

a consonant preceded by a long vowel, a doubled consonant, or two consonants. Thus **حِزَابٌ** “bundle”, pl. **حِزَابَاتٌ**; **حُذَانٌ** “tunic”, pl. **حُذَانَاتٌ**; **مَوْضِعٌ**; **مَوْضِعَاتٌ** “place”; pl. **مَوْضِعَاتٌ**; **ذَوْنٌ** “tail”; pl. **ذَوْنَاتٌ**, and many others. This formation is of more frequent occurrence in later times. Some have secondary forms, e. g. **هَيْضٌ** “knife”; pl. **هَيْضَاتٌ** and **هَيْضَانَاتٌ** (as well as **هَيْضَانٌ**).

Pl. emph.
st. in *aiyā*.

§ 72. The plural-ending in the emphatic state was properly *aiyā* (from *ai + ā*): this ending **اَيَّاهُ** is still shown in the short words **بَنِيَانٌ** “sons”; **سِنِيَانٌ** “years”; **زِنِيَانٌ** “kinds”; **لَبَنِيَانٌ** “breasts”; **إِنْتَبِيَانٌ** (= **إِنْتَبِيَانٌ** § 40 C) as well as **إِنْتَبِيَانٌ** “hands”; **إِنْتَبِيَانٌ** “curtain” (= **إِنْتَبِيَانٌ** “face”). For all these words v. § 146.

Aiyā appears farther in the plural emphatic state,—through blending the final vowel of the root,—in adjectives and participles in *ē* and *ai* (*yā* in Emph. st. sing.), with the emphatic ending: **مَعْلٌ** “hard” (Emph. st. **مَعْلَانٌ**), **قَعْلٌ**; **عَهْلٌ** (st. abs. **عَهْلَانٌ**) “fool”, **قَهْلٌ**; **صَعْلٌ** “lamed”, **صَعْلَانٌ**, &c.

So with the substantives **كَيْبٌ** “kid”, **كَيْبَانٌ**; **مَيْبٌ** “a talent (weight)”, **مَيْبَانٌ**; **قَيْبٌ**; **مَيْبَانٌ** “reed”, **قَيْبَانٌ**; **مَيْبَانٌ** “bowels”, **قَيْبَانٌ**; and so with the *Plur. tantum* **مَيْبَانٌ** “water” (and **مَيْبَانٌ**, **عَيْبَانٌ** “heaven” § 146); farther **كَيْبَانٌ** “young (of animal)”, **كَيْبَانٌ** (later formation **كَيْبَانٌ** § 79 A); **مَيْبَانٌ** “image”, **مَيْبَانٌ** “price” (later formation **مَيْبَانٌ** “images”).—But not with the abstract nouns—**زَيْبٌ** “a rent”, **زَيْبٌ** (as against **زَيْبٌ** “one who is torn”, **زَيْبَانٌ**); **جَيْبٌ** “cold”, **جَيْبَانٌ**.

Abs. and
constr.
states (cor-
respond-
ing).

§ 73. In the absolute state of the plural, such substantives have *in*, so far as they appear in it at all: **قَتَبٌ**; **قَتَبٌ**; **قَتَبٌ**; **قَتَبٌ**. Thus too the pronunciation of the very rare word **قَتَبٌ** must be *šēmīn* **قَتَبٌ** not *šēmēn*. But the Adjectives have *ēn*: **مَعْبٌ**; **عَهْبٌ**; **صَعْبٌ** (from **مَعْبَانٌ** and from **مَعْبَانٌ**) &c.

In the construct state of the plural, such Substantives have *ai*: **مَعْبَانٌ**; **عَهْبَانٌ**; **صَعْبَانٌ**; but the Adjectives, *yai*: **مَعْبِيَانٌ**; **عَهْبِيَانٌ** “herds-men”; **مَعْبِيَانٌ** “criers”; **مَعْبِيَانٌ** “pointing out”, &c. (cf. with this section § 145 K *infra*).

Plur. from
enlarged
forms in *ān*.

§ 74. The following Masculines form their plural from enlarged forms in *ān*. They are to some extent words of closely related meaning:—

لُجَا “fruit”; لُجْنَا (لُجْنَا § 21 D), seldom لُجَا. ⁽¹⁾

لُجَا φάρμακον; لُجْنَا (لُجْنَا § 21 D).

لُجَا “fragrance”; لُجْنَا (also لُجْنَا § 44) and لُجْنَا.

لُجَا “scent”; لُجْنَا.

لُجَا “frankincense”; لُجْنَا and لُجْنَا. ⁽²⁾

لُجَا “salve”; لُجْنَا.

لُجَا “wine”; لُجْنَا (also لُجْنَا § 44). ⁽³⁾

لُجَا “colour”; لُجْنَا, usually لُجْنَا.

لُجَا “dyed stuff”; لُجْنَا and لُجْنَا.

لُجَا “wool”; لُجْنَا “woollen stuffs”.

لُجَا “flesh”; لُجْنَا, together with لُجْنَا. ⁽⁴⁾

لُجَا “race” (γένος); لُجْنَا, also with لُجْنَا.

لُجَا “foliage”; لُجْنَا.

لُجَا “ruler”; لُجْنَا and لُجْنَا. From that form (لُجْنَا) the singular لُجْنَا has been derived anew.

لُجَا “priest”; لُجْنَا, usually لُجْنَا.

لُجَا “teacher”; لُجْنَا (very rarely indeed a sing. from it occurs لُجْنَا);

لُجْنَا “magnates” (v. § 146). ⁽⁵⁾

§ 75. *Feminine substantives in لُجْنَا* have لُجْنَا in the absolute state of the singular (§ 26 C). Thus لُجْنَا “garment”, لُجْنَا; لُجْنَا “journey”, لُجْنَا; لُجْنَا “beam”, لُجْنَا; لُجْنَا “usury”, لُجْنَا. In the construct state لُجْنَا; لُجْنَا “narration”, لُجْنَا. But in adjectives, e. g. لُجْنَا? Fem. in
ithā.

(1) The East-Syrians say *abbā* (§ 45) &c., with *a*. The abs. state is لُجْنَا: So far as such state appears in the case of the others, it is dealt with in a corresponding way.

(2) Singular لُجْنَا is “tar”.

(3) Thus the *Plurale tantum* لُجْنَا “spices” clearly belongs to a sing. لُجْنَا; and so لُجْنَا “herbs”, and لُجْنَا “seeds, plants” must be plurals of لُجْنَا and لُجْنَا (also a pl. لُجْنَا). The singular of لُجْنَا “a certain wedding dainty” is probably لُجْنَا.

(4) لُجْنَا “fleshy layers”, “membranes” is not however a plural from لُجْنَا, since it is feminine. The singular would probably be لُجْنَا.

(5) Some few are uncertain. Perhaps several others of those named have simple plurals.

“*pura*”, the absolute state is **طهر**, the construct, **طهرا**. In the plural all have the consonantal *y*: **طهرا**, **طهرا**, &c.

Fem. in ūthā.

§ 76. A. Words in **طهرا** (purely feminine abstract nouns) have **طهرا** in the absolute state of the singular (§ 26 C), and **طهرا** in the construct state, while in the plural they have for states abs., constr., emph.—**طهرا**, **طهرا**, **طهرا**. Thus for instance, **طهرا** “kingdom”, **طهرا**, **طهرا**; and in plural **طهرا**, **طهرا**, **طهرا**.—**طهرا** “a request”, **طهرا**, **طهرا**; plural, **طهرا**, &c.—**طهرا** “chastisement”; **طهرا**, &c.

From **طهرا** “healing”, there is formed (from an old ground-form **طهرا**) **طهرا** or (§ 40 C) **طهرا**. Even from **طهرا** “half”, **طهرا** “testimony”, **طهرا** “inheritance”, the plural is **طهرا**, **طهرا**, **طهرا**; still there is also found, conformably to the original formation, **طهرا**, **طهرا**.

From **طهرا** “manliness” comes the plural **طهرا** “wonders”.

B. Notice specially besides: **طهرا** “image” (**طهرا**, **طهرا**); pl. **طهرا** (**طهرا**). **طهرا** “thing” (**طهرا**, **طهرا**); pl. **طهرا** (**طهرا**). **طهرا** “animal” and **طهرا** “joy” (for and with **طهرا** ⁽¹⁾, **طهرا** § 40 D) form regularly **طهرا**, **طهرا**, **طهرا**; Plural being, of course, **طهرا**, **طهرا**.

Fem. in ōthā.

§ 77. *Feminines in ōthā* ⁽²⁾: **طهرا** “prayer”. constr. state, **طهرا**,—pl. **طهرا**, **طهرا**. So **طهرا** “thigh”. **طهرا**; **طهرا**, **طهرا**, **طهرا** “sawdust”. On the other hand **طهرا** “stroke”, abs. st. **طهرا**: in plural **طهرا**, **طهرا** (without *a* before *o*).

Fem. in āthā.

§ 78. *Feminine forms in āthā* ⁽³⁾ (in the singular occurring nearly always in the emphatic state) have in the plural *awāthā*: **طهرا** “thumb”, **طهرا**; **طهرا** “portion”, **طهرا**, **طهرا**, &c. Similarly **طهرا** (for **طهرا**) from **طهرا** “a hundred”. Some of these words in *āthā* form the plural

(¹) But of course the Abstract Noun **طهرا** = **طهرا** “liveliness”, which is formed by **طهرا** “living”, combined with the suffix *ūth* (§ 138),—although in outward appearance it coincides with **طهرا** = **طهرا** “animal”—has **طهرا** in the Abs. st. and **طهرا** in the Constr. st.

(²) The Singular-forms not adduced (st. abs. or constr.) I cannot vouch for. The corresponding Plural-forms (in *ān* and *āth*) are easily supplied.

(³) **طهرا**, pl. **طهرا**, properly an Abstract noun, is masculine, when it means “associate”.

as if the **l** belonged to the stem and they were masculine: thus **حَجَلٌ** “seeking for”, **حَجَلٌ**, **لُجْلُ** “dirt” (for **سḡḡḡ** § 33 A), **لُجْلُ**.

مِهْمَةٌ “oath” (Abs. st. **مِهْمٌ**, constr. st. **مِهْمَةٌ**) remains unaltered in the plural, **مِهْمَةٌ**; or from a secondary form **مِهْمَةٌ**, it forms **مِهْمَةٌ**.

سُجَّةٌ “sister”,—plural. **سُجَّاتٌ** v. § 146.

§ 79. A. A number of *masculine substantives in l* form their plural **Pl.in wāḥa**. in **لُجْلُ***, instead of following § 72.⁽¹⁾

Thus in particular:

لُجْلُ “manger”, **لُجْلُ** (2) (§ 34): **لُجْلُ** “lion”, **لُجْلُ** (§ 146); **كَمَلٌ** “pipe”, **كَمَلٌ**; **كَمَلٌ** “breast”, **كَمَلٌ** (and **كَمَلٌ**); **سَمَلٌ** “serpent”, **سَمَلٌ**; **كَمَلٌ** “crane”, **كَمَلٌ**; **كَمَلٌ** “throne”, **كَمَلٌ**; **وَمَلٌ** “heap”, **وَمَلٌ**; **لُجْلُ** (for **lailēgā** § 49 A) “night”, **لُجْلُ**; **وَمَلٌ** “bowels”, **وَمَلٌ**, generally **وَمَلٌ** (§ 72); **وَمَلٌ** “rent”, **وَمَلٌ** (as well as **وَمَلٌ**); **وَمَلٌ** “extracting-fork”, **وَمَلٌ**; **وَمَلٌ** “horse”, **وَمَلٌ** (3); the compound **وَمَلٌ** “pillow” (§ 141), with the irregular plural, **وَمَلٌ** (4); and the substantive participles: **وَمَلٌ** “shepherd”, **وَمَلٌ**; **وَمَلٌ** “physician”, **وَمَلٌ**; **وَمَلٌ** “Lord”, **وَمَلٌ** (§ 146); **وَمَلٌ** “cup-bearer”, **وَمَلٌ**.

So also the feminine **وَمَلٌ** “sheep”, **وَمَلٌ**; and **وَمَلٌ** “mill”, **وَمَلٌ** with **وَمَلٌ**.

Farther **وَمَلٌ** from **وَمَلٌ** “a mule”, for which others give **وَمَلٌ** (not so well authenticated). (5)

Besides, it is common with Greek words,— particularly feminines: **وَمَلٌ** **μῶδιος**, **وَمَلٌ**; **وَمَلٌ** **πλατεῖα**, **وَمَلٌ**; **وَمَلٌ** **γωνία**, **وَمَلٌ**, and many others. Also with other terminations: **وَمَلٌ** **κῶλον**, **وَمَلٌ**; **وَمَلٌ** **σταδῖον**, **وَمَلٌ**; **وَمَلٌ** **μυχανή**, **وَمَلٌ**, and many others.

(1) I adduce those only which are well attested.

(2) So the later formation **وَمَلٌ** for **وَمَلٌ** (§ 72), where the short *u* is treated as long.

(3) A late formation is **وَمَلٌ**.

(4) This form appears to be the only correct one.

(5) Later formation,—**وَمَلٌ**. Along with it there is found (from the rare **وَمَلٌ**) the fem. **وَمَلٌ**, plural **وَمَلٌ**.

The vocalisation is not always certain in these cases: occasionally secondary forms are found besides, as from **قَدَبِل**, **مَدَبِل** (§ 72).

The peculiar **اِفْل** “pot-stand, hearth”, properly a plural-form, forms a new plural, **اِفْلِ**: a secondary form is **اِفْل**.

B. In addition the following words, not ending in *yā*, form plurals in **اِفْل**:—

(1) Masculines, taking — before the **و**: **اِفْل** “place”, **اِفْلِ**; ⁽¹⁾ **اِفْل** “strength”, **اِفْلِ** (and **اِفْل**); **اِفْل** “heart”, **اِفْلِ** (and **اِفْل**); **اِفْل** “river”, **اِفْلِ**; **اِفْل** “midday”, **اِفْلِ**. In the later speech there are a few additional examples.

(2) Feminines, not taking — before the **و**: **اِفْل** “folk”, **اِفْلِ**; **اِفْل** “wall”, **اِفْلِ** (usually **اِفْل** § 80); **اِفْل** “sign”, **اِفْلِ**; **اِفْل** “village”, **اِفْلِ**; **اِفْل** “fever”, **اِفْلِ** (§ 114); **اِفْل** “fire”, **اِفْلِ** (also **اِفْل**); **اِفْل** “lip”, **اِفْلِ** (§ 146). ⁽²⁾

Feminine-
ending
treated as
a radical.

§ 80. In §§ 78 and 79 B we have already had several feminines which treat their **ل** in the plural as if it belonged to the stem. So, farther, **اِفْل**, **اِفْلِ** “twig”, **اِفْلِ**; **اِفْل**, **اِفْلِ** “sweat”, “exudation”, **اِفْلِ**; **اِفْل**, **اِفْلِ** “bag”, “beam”, **اِفْلِ**; **اِفْل**, **اِفْلِ** “tribute”, **اِفْلِ**; perhaps too **اِفْل** “sting, prick” ⁽³⁾ belongs to this class, with pl. **اِفْلِ**: perhaps also **اِفْل** “stem” with pl. **اِفْلِ**. Several plurals of Abstracts like **اِفْل**, as pl. of **اِفْل** “care”, are doubtful (**اِفْل** “contention”. “litigation” is regular: **اِفْل**). **اِفْل** “a balance” has, according to some, the pl. **اِفْلِ**, but **اِفْلِ** is better (for *massēāthā* √**اِفْل**).

Falling
away of
fem.-ending
in pl.

§ 81. A large number of feminines, particularly names of plants, have a feminine termination in the singular, but not in the plural. Thus *e. g.* **اِفْل** “ell”, **اِفْل**; **اِفْل**, **اِفْل** “wall”, **اِفْل**; **اِفْل** (commonly **اِفْل** § 51) “a patch”, **اِفْل**; **اِفْل** “garden”, **اِفْل**; **اِفْل** “egg”, **اِفْل** (along with **اِفْل** “vaults”); **اِفْل** “ship”, **اِفْل** (with **اِفْل**);

⁽¹⁾ The simple pl. is given in **اِفْل** “in all places”,—“everywhere”.

⁽²⁾ Notice with regard to the foregoing sections that the East-Syrians write **اِفْل** for **اِفْل** (§ 49 B).

⁽³⁾ This (with **ل**) seems to be the correct form. If, however, the **t** is hard, as another line of tradition represents it to be, then it belongs to the root.

سَاعَةً “hour”, سَاعَةً “year”, سَاعَةً (§§ 72, 146); سَاعَةً “word”, سَاعَةً; سَاعَةً “tent”. “hut”, سَاعَةً (§ 59); سَاعَةً “pit”, سَاعَةً; سَاعَةً “grape”, سَاعَةً; سَاعَةً “wheat”, سَاعَةً; سَاعَةً “barley”, سَاعَةً; سَاعَةً “ng”, سَاعَةً (§ 28); سَاعَةً “a kind of thorn”, سَاعَةً, &c., &c.

Notice—سَاعَةً “vertebra” (and سَاعَةً), سَاعَةً (secondary form سَاعَةً); سَاعَةً “charcoal”, سَاعَةً (later additional forms سَاعَةً and سَاعَةً § 71); سَاعَةً (secondary form سَاعَةً) “vine-shoot”, سَاعَةً (§ 28); سَاعَةً “cheese”, سَاعَةً; سَاعَةً “brick”, سَاعَةً.

The foreign word سَابَّاث (שַׁבָּת) “sabbath” (whose L is properly a radical) is treated in this way:--سَابَّاث, سَابَّاث; in abs. st. sing. سَابَّاث.

§ 82. Other feminines do not have a feminine termination in the singular, but take one in the plural. Thus, for instance سَابَّاث “way”, سَابَّاث; سَابَّاث “earth”, سَابَّاث; سَابَّاث “soul”, سَابَّاث; سَابَّاث “wind, spirit”, سَابَّاث and سَابَّاث, &c.

Assumption of fem. ending in pl.

Several separate the forms of the plural according to the signification, *e. g.* سَابَّاث “eye, fountain”, سَابَّاث “eyes”, - سَابَّاث “fountains”, &c. V. in §§ 84 and 87, the words concerned.⁽¹⁾

Of masculines, only سَابَّاث forms its plural in this way, سَابَّاث (rarely the constr. st. سَابَّاث; - before suffixes سَابَّاث, &c.) along with سَابَّاث (but absolute st. only سَابَّاث); similarly [with double forms] سَابَّاث “names”, together with سَابَّاث, from سَابَّاث; and سَابَّاث “fathers”, together with سَابَّاث from سَابَّاث (§ 146).

§ 83. An old feminine ending *ai* appears only in the following words, which are no longer capable of inflection and always stand in the absolute state of the singular:--

سَابَّاث “quails”; سَابَّاث “a kind of bird”; سَابَّاث “a kind of gnat”; سَابَّاث “spider”; سَابَّاث “condition (terms)”; سَابَّاث “error”; سَابَّاث “concealment” (only in سَابَّاث “in secret”).

Feminine-ending *ai*.

§ 84. A large number of feminines do not have a feminine termination in the singular. I give here a list of ascertained words⁽²⁾ of this

List of feminines not having a fem. ending.

⁽¹⁾ Very frequently a transferred meaning takes *āthā*; while the word in its proper meaning takes *ē*. The latter is properly a dual form in this case.

⁽²⁾ Some doubtful words like سَابَّاث = נָבִים I Kings 6, 9—I have purposely

kind,—though of course not complete,—arranged alphabetically, keeping out Greek words, except a few that have been greatly altered. Those which always take the feminine-ending in the plural I mark with “*āthā*”; those which form the plural in both ways (§ 82), with “*āthā* and *ē*”. The others form the plural only after a masculine type, *so far as a plural of theirs can be authenticated at all*.

كؤا bowl.

أؤا ear, *āthā* (handle &c.) and *ē*.

أؤا way, *āthā*.

أؤا hand (Plurals v. § 146).

أؤا rib.

أؤا ship.

أؤا mother (Plurals v. § 146).

أؤا cloak.

أؤا σαρῆρ.

أؤا (properly pl. or rather dual from
أؤا “nose”) face.

أؤا hyena.

أؤا earth, *āthā*.

أؤا stone⁽¹⁾ (testic.).

أؤا field.⁽²⁾

أؤا she-ass.

أؤا spring.

أؤا knee.

أؤا herd.⁽³⁾

أؤا troop.⁽⁴⁾

أؤا stick.⁽⁴⁾

أؤا vine.

أؤا column in book.⁽⁴⁾

أؤا wheel.

أؤا wādy.

أؤا north.

أؤa tail.

أؤa side, rib, *āthā* and *ē*.

أؤa a skin, bottle.

أؤa handful.

أؤa axe.

أؤa little finger.

أؤa field, *āthā*.

أؤa bird of prey.

أؤa finger-nail, claw.

أؤa right hand.

أؤa jackal.

أؤa stone.

excluded.—The number of such Feminines may actually be a good deal larger than has come under observation up to the present time at least. The same remark holds good of the fluctuations in the matter of gender.

(1) Besides, أؤا, pl. أؤا.

(2) Besides, أؤا, pl. أؤا (§ 71). It is a foreign word.

(3) The feminine أؤا “wormwood” (§ 21 D) no doubt had a sing. أؤا and accordingly belongs to § 81. Exactly the same seems to be the case with أؤا “sedge-grass”.

(4) Rare in the masc., and not so well supported.

لِجَبَا liver.

مِجَلَا (مِجَلَا, &c.) ark (probably a foreign word).

لِجَبَا bee-hive.

مِجَلَا tunic (pl. v. § 71).

لِجَبَا talent.

مِجَلَا raft.

مِجَلَا wing, *āthā* and *ē*.

مِجَلَا handful, bowl.

مِجَلَا body, belly, *āthā*.

مِجَلَا shank.

مِجَلَا shoulder, *āthā*.

مِجَلَا tablet.

مِجَلَا sickle. ⁽¹⁾

مِجَلَا shield.

مِجَلَا rising (of the sun), east.

مِجَلَا load.

مِجَلَا calf.

مِجَلَا needle.

مِجَلَا salt.

مِجَلَا copper-coin.

مِجَلَا going-down (of the sun), west. ⁽²⁾

مِجَلَا fire (pl. § 79 B).

مِجَلَا thread (seemingly *λινέα*).

مِجَلَا soul, *āthā*.

مِجَلَا sheep (pl. § 79 A).

مِجَلَا knife, *āthā*, *ē* (and *مِجَلَا* § 71, 4).

مِجَلَا shield.

مِجَلَا left-hand.

مِجَلَا locks (of hair).

مِجَلَا bit.

مِجَلَا goat.

مِجَلَا side, hip, *āthā*.

مِجَلَا eye, *āthā*, (source, &c.) and *ē*.

مِجَلَا storm.

مِجَلَا small cattle.

مِجَلَا cloud.

مِجَلَا boughs. ⁽³⁾

مِجَلَا sprout.

مِجَلَا heel, track. ⁽⁴⁾

مِجَلَا (v. § 52) scorpion.

مِجَلَا trough.

مِجَلَا bed, *āthā*.

مِجَلَا mist.

مِجَلَا yoke.

مِجَلَا idolatrous altar (from the As-

سِجَلَا finger, *āthā* and *ē*. [syrian].

مِجَلَا dish.

مِجَلَا a little bird.

مِجَلَا pot.

مِجَلَا hedgehog.

مِجَلَا cat, pl. *مِجَلَا* (foreign word of unknown origin).

مِجَلَا louse, weevil.

مِجَلَا a liquid measure. ⁽⁵⁾

⁽¹⁾ More rarely *مِجَلَا*.

⁽²⁾ The sing. of *مِجَلَا* "loins" was probably *مِجَلَا*.

⁽³⁾ Sing. is probably *مِجَلَا* "mane"; the plural *مِجَلَا* also means "mane"; there is also a pl. *مِجَلَا*.

⁽⁴⁾ *مِجَلَا*—"tracks"—belongs to the sing. *مِجَلَا*.

⁽⁵⁾ The *ل* here is altered from *ل*: the word originally had the fem.-ending.

𐤎𐤊 horn, *āthā* and *ē*.
 𐤎𐤊𐤍 grated cover. ⁽¹⁾
 𐤎𐤊𐤍𐤎 foot, *āthā* (bases) and *ē*.
 𐤎𐤊𐤍𐤎 spear.
 𐤎𐤊𐤍𐤎 mallow.
 𐤎𐤊𐤍 mill (pl. § 79 A).
 𐤎𐤊𐤍 herd (especially of horses, word
 from the Persian).

𐤎𐤊𐤍𐤎 an enveloping upper garment
 (word appears to be borrowed from
 the Assyrian).
 𐤎𐤊𐤍𐤎 corpse (from the Assyrian).
 𐤎𐤊𐤍𐤎 tooth *āṭā* (peaks) and *ē*.
 𐤎𐤊𐤍 navel.
 𐤎𐤊𐤍 worm.
 𐤎𐤊𐤍 south.

Add hereto all names of letters, like 𐤎𐤊𐤍, 𐤎𐤊𐤍, &c.

Farther, add feminine proper names, to which also the Hebrew words 𐤎𐤊𐤍𐤎 “earth”, 𐤎𐤊𐤍𐤎 “Hades”, &c. belong.

Out of the above list certain groups of significations may be readily recognised as mostly feminine, *e. g.* limbs appearing in pairs (but 𐤎𐤊𐤍 “arm”; 𐤎𐤊𐤍 “breasts”, &c. are masc.), as well as certain simple utensils and vessels, &c.

Fluctuation
of gender in
names of
animals.

§ 85. *Names of animals*, which for the most part are feminine, appearing sometimes however as masculine, especially when they denote male individuals,—are:

𐤎𐤊𐤍𐤎 frog.

𐤎𐤊𐤍 hare.

𐤎𐤊𐤍 bear.

𐤎𐤊𐤍 partridge.

𐤎𐤊𐤍 stork.

𐤎𐤊𐤍 pigeon.

The correctness of using these words as masculines—is not quite established in every case. On the other hand, certain other names of animals, which have been noted above as being feminine, may occasionally be made use of in the masculine gender. ⁽²⁾ Conversely, the masculines 𐤎𐤊𐤍 “camel”, 𐤎𐤊𐤍 “ass”, when they have to denote females, are also employed as feminines. Also the word 𐤎𐤊𐤍 “horses” appears in the meaning “mares” as fem. (as well as 𐤎𐤊𐤍).

Radical 𐤎
treated as
fem.-end-
ing.

§ 86. *Nouns formed with the sign of the feminine, 𐤎, remain feminine*, even when this termination is not so readily recognisable as being such a sign. Thus, for example 𐤎𐤊𐤍 “sign”; 𐤎𐤊𐤍 “fever”; 𐤎𐤊𐤍

⁽¹⁾ From *cracki*, a vulgar form of *clatri* or *clathri*, which again is traceable to *καλῆδρα* “bars”.

⁽²⁾ Often we can by no means determine the gender by the name alone.

“sister”; **ܡܥܕܐ** “bow” (pl. **ܡܥܕܐܐ**); **ܚܒܐ** “bag” (§ 80). The feminine termination is doubtless also present in the feminine **ܡܕܢܐ** “home”, “village” (Assyrian word); **ܡܥܕܐ** “sting”, (§ 80); **ܚܒܐ** or **ܚܕܐ** “pitch”. (cf. p. 57, Note (5). But **ܕܝܪܐ** “dirt”, and **ܚܡܐ** “sweat”, occur certainly as masculines, though very rarely.

On the other hand phonetic analogy attracts to the feminine gender the following words, which have a radical **ܠ**:—**ܠܡܢܐ** “ground”; **ܠܝܠܐ** “glue”; **ܠܡܐ** “mote (**ܕܡܐ**?)”; **ܡܥܕܐ** “anise” (foreign word); **ܚܒܐ** “cypress”; **ܡܥܕܐ** “disposition” (**ܫܘܬܐ**); **ܚܒܐ** “leek”; **ܚܒܐ** “self-sown grain” (foreign word?); **ܚܡܐ** “rust”; **ܚܡܐ** “sediment”, “lees”. In isolated cases the otherwise masculine nouns which follow are employed in the feminine: **ܚܒܐ** (East-Syrian **ܚܒܐ**) “abyss”; **ܡܥܕܐ** “truth”; **ܚܒܐ** “adornment” (from which even appears a pl. **ܚܒܐܐ**, as if in accordance with § 75) ⁽¹⁾; **ܚܒܐ** “terror” (but only masculine **ܚܒܐ**, and many others). **ܚܒܐ** “being” is almost always fem.

§ 87. *Other words are common to both genders:*—**ܚܒܐ**, **ܚܒܐ**.

Nouns of
common
gender.

“orange”, m. and f., (foreign word).

ܚܒܐ “cattle”, sing. f. and pl. f.; yet also pl. m.

ܚܒܐ “urn”, “sarcophagus” (foreign word) m. and f.

ܚܒܐ “dwelling” (pl. **ܚܒܐܐ**, **ܚܒܐܐ**); in particular when meaning “convent”, always f. (and then too, pl. always **ܚܒܐܐ**).

ܚܒܐ “time” (*Zeit*) m.; “time” (*Mal*) generally f. (as also **ܚܒܐ**, **ܚܒܐ**, “times”).

ܚܒܐ “a rod” m., very rarely f.

ܚܒܐ (**ܚܒܐ**) “palate”; pl. **ܚܒܐܐ** m. and f.

ܚܒܐ “sword”, “destruction”, m. and f.

ܚܒܐ “companion” m. and f.

ܚܒܐ “word”, f. (pl. § 81); only as a dogmatic expression, *ὁ λόγος* (not in a natural sense), m.

ܚܒܐ “source”, f. (pl. **ܚܒܐܐ**, more rarely **ܚܒܐܐ**); rarely m.

ܚܒܐ “moon”, m. and f.

(¹) It is of course possible that on the other hand the root is **ܚܒܐ**, and that the **ܚ** has only come from **ܚܒܐ** into the new root **ܚܒܐ**.

ܡܥܥܠ "weevil", m. and f.

ܕܢܨܐ "copy (of a writing)" m. and f.

ܡܠܚܡܐ "quiver", m. and f. (foreign word).

ܐܘܪ "wind", "spirit", preponderatingly f., especially in the sense of "wind"; pl. ܐܘܪܝܢ and ܐܘܪܝܢܐ (this only f.).

ܩܚܠ "firmament" (Hebr.) m., rarely f.

ܥܬܠ "stalk", f. (like the more usual ܥܬܠܐ, pl. ܥܬܠܐ) seldom m.

ܥܬܠ "herd" (of swine and demons) m. and f.

ܥܡܝܢ "heaven", is employed as sing. m., sing. f., and pl. m. (in this last use almost confined to translations of the Bible).

ܥܡܡܐ "sun", m. and f.

ܥܢܐ "spike", "ear of corn", m. and f.

ܥܡܐ "leg", "stem" f., seldom m.

ܥܡܠ "flood" (Hebrew) m. and f.

ܥܡܠ "brook" m. and f.

Gender of
Greek
words.

§ 88. Greek words keep their native gender in the large majority of cases. Thus for instance the following are fem.: ܥܡܡܐ "a letter" ܣܐܟܪܐ; ܥܡܠܐ (constr. st. ܥܡܠܐ) "robe" ܣܬܠܐ; ܥܡܠܐ "gastric disease" ܥܡܠܐ; ܥܡܠܐ "sword" ܣܡܢܐ (this from Persian *šamšēr*); ܥܡܠܐ ܦܐܠܐܓܓܐ (Acc.); and the numerous words in ܥܡܠܐ (ܥܡܠܐ § 46). Amongst others almost all those in ܥܡܠܐ are masc., as also ܥܡܠܐ ܬܐܡܐ; ܥܡܠܐ ܦܐܪܐ; ܥܡܠܐ ܕܥܡܠܐ; ܥܡܠܐ ܕܥܡܠܐ; ܥܡܠܐ ܕܥܡܠܐ. Yet many variations occur here too. Thus ܥܡܠܐ ܥܡܠܐ is m.; ܥܡܠܐ ܕܥܡܠܐ is fem.; ܥܡܠܐ ܕܥܡܠܐ is mostly f.; ܥܡܠܐ ܕܥܡܠܐ (also ܥܡܠܐ) appears too as masc.; ܥܡܠܐ ܬܐܡܐ "price" is held as fem. in the sing. or as masc. in the pl. ܥܡܠܐ (like the Syriac word of the same meaning ܥܡܠܐ); ܥܡܠܐ ܕܥܡܠܐ is mostly f., yet m. also; ܥܡܠܐ ܕܥܡܠܐ is m. and f.; ܥܡܠܐ "gallery" ܥܡܠܐ (f.) m. and f. &c.

Greek neuters are oftenest masc. in Syriac; yet sometimes they are also fem.: Thus is it with ܥܡܠܐ ܥܡܠܐ; ܥܡܠܐ ܕܥܡܠܐ (ܥܡܠܐ and other secondary forms) ܥܡܠܐ; ܥܡܠܐ (ܥܡܠܐ, ܥܡܠܐ) ܥܡܠܐ = *velum*, &c. ܥܡܠܐ "hot water boiler" ܥܡܠܐ *caldarium* occurs as m. and f.

Greek
plural-
endings.

§ 89. Greek words pretty frequently form Syriac plurals (particularly when, in the Syriac fashion of their singular, they end in ܥܡܠܐ),

e. g. ܥܕܐܝܐ *pōros*, pl. ܥܕܐܝܐ; ܬܥܬܐ m. *tēḡḡ*, pl. ܬܥܬܐ; ܕܥܬܐ (East-Syrian), ܕܥܬܐ (West-Syrian) m. *tāḡis*, ܕܥܬܐ; ܕܥܬܐ *κληρικός*, ܕܥܬܐ; ܕܥܬܐ *ζήτημα*, ܕܥܬܐ; but often too they receive Greek plural terminations. Thus in particular:—

1. ܥ = *οι*: ܥܕܐܝܐ *μέθοδοι*; ܥܕܐܝܐ *σύνοδοι*; ܥܕܐܝܐ *ὁρθόδοξοι*; ܥܕܐܝܐ *Στοιχοί*; ܥܕܐܝܐ *κληρικοί*, and many others.
2. ܐ = *αι* (accordingly not distinguishable from the Syriac masc. plural-ending): ܥܕܐܝܐ *συνοδικαί* (pl. of ܥܕܐܝܐ *συνοδική* “synodal letter”); ܕܥܬܐ *διαθήκαι* (from ܕܥܬܐ *διαθήκη*). &c.
3. ܐ = *ας*: ܕܥܬܐ *διαθήκας*; ܕܥܬܐ *ουσίας*, &c. Very often ܐ is used for this (properly *ους*, but seldom answering exactly to this Greek termination): ܕܥܬܐ *μηχανάς*, &c. So ܕܥܬܐ, ܕܥܬܐ as pl. from ܕܥܬܐ *τόνος*. This ܐ is customarily vocalised as ܐ (to amend the old error), which is to be read *as*. So also ܐ = *ας*: ܕܥܬܐ *πλάκας*; ܕܥܬܐ *Καίσαρας*; ܕܥܬܐ *άερας*; ܐ also appears for this, *e. g.* ܕܥܬܐ *Σειρήνας*.
4. ܐ = *εις*: ܕܥܬܐ *τάξεις* (from ܕܥܬܐ *τάξις*); ܕܥܬܐ *λέξεις* (from ܕܥܬܐ); ܕܥܬܐ *αίρέσεις*, &c. In rare cases only is ܐ, ܐ = *ες* employed.
5. ܐ = *α*: ܕܥܬܐ *εὐαγγέλια*; ܕܥܬܐ *κεφάλαια*, &c. Add ܕܥܬܐ, ܕܥܬܐ: ܕܥܬܐ *δόγματα*; ܕܥܬܐ *ζητήματα*, &c.

The Greek terminations are often wrongly applied, *e. g.* ܕܥܬܐ *τοπάρχαι*; ܕܥܬܐ *βήλα*, &c.

Greek analogy is followed also in the formation of ܕܥܬܐ, ܕܥܬܐ (instead of ܕܥܬܐ § 81) from the Syriac ܕܥܬܐ “garden”, and ܕܥܬܐ, ܕܥܬܐ (instead of ܕܥܬܐ § 146) from ܕܥܬܐ “a town”.

§ 90. Proper names suffer no change in the plural in cases like ܕܥܬܐ *“two Adam’s”*; ܕܥܬܐ *“four Mary’s”*; ܕܥܬܐ *“many Lot’s”* &c. So too for the most part is it with names of letters of the alphabet, *e. g.* ܕܥܬܐ *“two Nūn’s”*, although ܕܥܬܐ is also found, &c. Thus too ܕܥܬܐ *“five gēr’s”*, *i. e.* five times the particle *gēr*. Also ܕܥܬܐ *“two woes”*, as well as ܕܥܬܐ; for which others have ܕܥܬܐ as well as ܕܥܬܐ.

Nouns
undergoing
no change
in plural.

Defective
nouns.

§ 91. Many substantives appear only in the singular, others only in the plural. A good many,—particularly of those of the masculine form,—want the absolute and construct states, at least in the singular, or have these supplied only later and artificially, or at least they rarely appear in them. On the other hand a very few appear merely in the construct state or in the absolute state.

Certain ab-
stracts ex-
pressed by
plurals.

§ 91^b. An Abstract expressed by the pl., is found in **نَظَر** “life”; **رَحْمَة** “compassion”; **سَبْطَة** “emancipation”; **مَهْرَة** “marriage”; **هَيْبَة** (East-Syrian **هَيْبَة**) “betrothal”.

B. Survey
of the no-
minal
forms.
Preliminary
observa-
tions.

B. SURVEY OF THE NOMINAL FORMS.

§ 92. We deal here only with forms consisting of three or more radicals, and with bi-radicals which have become quite analogous to those forms;—as **فَمَل** “mouth”, **مَعَد** “bow”, &c. (to which many others are added, that can no longer be authenticated by us as such). For the other bi-radicals, or for words in other respects very irregularly formed,—v. under anomalous forms § 146. Besides, in instituting this survey, we are in no way aiming at completeness.

According to § 91,—in many substantives, particularly such as have not a feminine ending, we can only authenticate the Emphatic state in the singular. In most cases, however, this form is itself sufficient, particularly with words which have a feminine ending, to enable us to construct the other contingent State-forms.

Alterations are sustained by the ground-form, through the approach of the endings, but, as a rule, in cases only where vowels originally short take thereby a place in an open syllable. The Construct state (with which, in words that have no feminine ending, the Absolute state coincides) exhibits words in most instances as still in their relatively original form, cf. **مَدَج**, **مَدَج**, **مَدَج**, &c., which in the Emphatic state become, according to § 43 A, **مَدَجْ**, **مَدَجْ**, **مَدَجْ**. Many words of the simplest form are exceptions to this rule; and in these words it is only the Emphatic state which retains the vowel in its own place (**مَدَجْ**; Absolute and Construct states, **مَدَج** for *mall* § 93). In certain respects feminine formations also are exceptions, like **مَدَجْ**; constr. st. **مَدَجْ**, &c.

(AA) TRI-RADICAL NOUNS UN-AUGMENTED EXTERNALLY.

THE SHORTEST FORMS.

(AA) Tri-radical nouns un-augmented externally. Preliminary observations.

§ 93. Forms with short vowel of the first radical and absence of vowel of the second (originally *qatł*, *qitł*, *qutł*) coincide so frequently in Syriac with those which had a short vowel both after the first and the second radical (*qaṭal*, *quṭil*, *qiṭal*, &c.), that we can only in part keep them separate.

The monosyllabic ground-form *qatł*, &c., when no ending is attached, throws the vowel behind the 2nd radical, in the case of a strong root, *e. g.* **ܡܠܟ** for *malk*, **ܡܘܕܝܫ** for *quḏš*.

The insertion of an *ä* after the 2nd radical in the plural (Hebrew *mēlāḥīm*, *malēḥē* from *malakīm*, *malakai* from *malk*) is still shown in a few traces. On this rests the double writing in **ܡܠܟܐ**, **ܡܠܟܐ**, &c. (§ 21 D), which springs from a time when the plural *ʾamāmē* was still formed from the singular **ܡܠܟܐ**. Some few of these nouns, farther, 'soften' the 3rd radical in the plural as it followed a vowel: thus **ܥܫܒܐ** "herb"; **ܥܫܒܐ** (East-Syrian) from *ʿesārē*; **ܥܫܒܐ** "theft", **ܥܫܒܐ** (East-Syr. tradition), **ܥܫܒܐ** "thousand"; **ܥܫܒܐ**, **ܥܫܒܐ**; and **ܥܫܒܐ** "stock", **ܥܫܒܐ**, &c. The influence of the original vowel in these cases is evident in some examples; *e. g.* in **ܥܫܒܐ** "ways, journeys", from *halakhāthā* from **ܥܫܒܐ** out of original *halakhathā*. But the large majority fashion the plural forms directly according to those of the singular.

§ 94. A. With *a* and *e* of strong root: (a) **ܡܠܟܐ** "king", absolute and construct states **ܡܠܟܐ**; pl. **ܡܠܟܐ**, absol. st. **ܡܠܟܐ**, constr. st. **ܡܠܟܐ**, &c. With *a* and *e* of strong root.

In the constr. and abs. states of the sing. an *e* appears in these cases throughout: **ܡܠܟܐ** "bone", **ܡܠܟܐ**; **ܡܠܟܐ** "lord", **ܡܠܟܐ**; **ܡܠܟܐ** "soul", **ܡܠܟܐ**. So **ܡܠܟܐ** "belly"; **ܡܠܟܐ** "servant"; **ܡܠܟܐ** "evening"; **ܡܠܟܐ** "image"; **ܡܠܟܐ** "taste"; **ܡܠܟܐ** "rope", and many others.

On the other hand, *a* appears before a final guttural and *r* (§ 54): **ܡܠܟܐ** "door", **ܡܠܟܐ**; **ܡܠܟܐ** "body"; **ܡܠܟܐ** "morning", &c.

With feminine ending: **ܡܠܟܐ** "queen", abs. state **ܡܠܟܐ** (does it occur?), constr. st. **ܡܠܟܐ**; pl. **ܡܠܟܐ**, abs. st. **ܡܠܟܐ**, constr. st. **ܡܠܟܐ**, &c.

B. (b) With *e*: **وَحْدًا** “half”, abs. and constr. st. **وَحْدٍ**; pl. **وَحْدًا** (the East-Syrians **وَحْدًا** § 93), **وَحْدَتِي**, **وَحْدَتَيْ**, &c.—In the abs. and constr. states of the sing., here also *e* appears throughout, *e.g.* **وَحْدًا** “foot”, **وَحْدًا**; **مَهَبًا** “silver”; **حَقَبًا** “herb”:—but of course **حَمًا** “flesh”, &c.

With feminine ending: **يَرْبُذًا** “plant”, **يَرْبُذًا**, **يَرْبُذًا**, **يَرْبُذًا** § 52 B) “fear”, &c. But also **يَرْبُذًا** “brook” (others **يَرْبُذًا**); **يَرْبُذًا** “calf” (or **يَرْبُذًا** § 52), constr. st. **يَرْبُذًا**, pl. **يَرْبُذًا**; **يَرْبُذًا** for **يَرْبُذًا** “vine” (§ 28), and some others,—belong to this class.

C. (c) Manifest traces of an originally short vowel after the second radical are farther shown by **يَرْبُذًا** “gold” (from *dahvā* § 23 D), abs. and constr. st. **يَرْبُذًا**; **يَرْبُذًا** “milk”⁽¹⁾; **يَرْبُذًا** “raven”; **يَرْبُذًا** “town”; **يَرْبُذًا** “bread”, &c.; and with transition to *e*: **يَرْبُذًا** “wing” (from *kanafā*); **يَرْبُذًا** “dampness” (West-Syrian **يَرْبُذًا**), and many others. That words like **يَرْبُذًا** “hope”, **يَرْبُذًا**; **يَرْبُذًا** “mas”, **يَرْبُذًا**; **يَرْبُذًا** “flesh”, **يَرْبُذًا**; **يَرْبُذًا** “husk”; **يَرْبُذًا** “prey”; **يَرْبُذًا** “earth” (as a material) belong to this class, can no longer be recognised by the form: on the other hand the *a* of the abs. and constr. st. of **يَرْبُذًا** “heard”, **يَرْبُذًا**; **يَرْبُذًا** “time”, **يَرْبُذًا**; **يَرْبُذًا** “camel”, **يَرْبُذًا**, manifestly refers them to this class.

D. The adjectives, which mostly had *ē* after the 2nd radical, do not show any clear trace of it (§ 23 D): **يَرْبُذًا** “leprous”, **يَرْبُذًا**; **يَرْبُذًا** “sleeping”, **يَرْبُذًا**; **يَرْبُذًا** “stammering”, **يَرْبُذًا**; **يَرْبُذًا** “new” (§ 26), **يَرْبُذًا**; **يَرْبُذًا** “difficult”, **يَرْبُذًا**, and many such. *a* is shown in this class not only by those which end in a guttural, like **يَرْبُذًا** “unfruitful”, **يَرْبُذًا**; **يَرْبُذًا** “brought low”, **يَرْبُذًا** (West-Syrian **يَرْبُذًا**); **يَرْبُذًا** “difficult”, **يَرْبُذًا** (generally **يَرْبُذًا**); **يَرْبُذًا** “foolish”, **يَرْبُذًا**.

There was an original *e* also in **يَرْبُذًا** “shoulder”, **يَرْبُذًا**, and in **يَرْبُذًا** “liver”; probably also in **يَرْبُذًا** “heel” (still with softening).

E. Various forms with feminine ending are yielded, agreeing in part with those under (a) and (b). Thus of words with originally two *a*’s: **يَرْبُذًا** “soul”, abs. st. **يَرْبُذًا**, constr. st. **يَرْبُذًا**, pl. **يَرْبُذًا**; **يَرْبُذًا** “expenditure”, **يَرْبُذًا** (also **يَرْبُذًا**); **يَرْبُذًا** “level place”, **يَرْبُذًا**; **يَرْبُذًا**.

(¹) With the generality of these words the constr. and abs. st. of the singular cannot be authenticated.

"time", **زَاجِل**, &c. So of adjectives: **مَعْدِل** "humble (f.)", **مَعْدِل** "hungry (f.)", **حَصَمِل** "difficult (f.)", **نَبِل** "new (f.)" (§ 26); to which add **سَجِل** "socio", &c.; all these have in the pl. **مَعْدِل**, &c., with *a* of 1st radical. Other adjectives have always *a* with the 1st: **نَجِل** "unclean (f.)"; **نَجِل** "waste" (pl. **نَجِل**, with soft **د**); **يَمِل** "modest"; **جَهِل** or **جَهِل** (§ 52 B) "pregnant", &c. So the East-Syrians have **زَسِل**, the West-Syrians **زَسِل** "unclean" (f.).

With *e*. **زَمِل** "alms", **زَمِل**; **يَمِل**, **يَمِل** (§ 52 B) "howling"; **حَجِمِل** "course" (§ 52 B; the East-Syrians **حَجِمِل** ⁽¹⁾), **حَجِمِل**, &c. So the adjectival **يَمِل** "a female", abs. st. **يَمِل**, pl. **يَمِل**.— Cf. **جَنِل** "cluster of grapes", **جَنِل** (§ 81).

§ 95. With forms from roots *primae* **l**, section § 34 comes frequently into operation. To this class belong, amongst others, **لِجِل** "hire", constr. **لِجِل** ^{With *a* and *e* of roots *primae* **l**.} st. **لِجِل**; **لِجِل** "earth", **لِجِل**;— **لِجِل** "mourning";— **لِجِل** "ship", **لِجِل**.

Feminines: **لِجِل** "testicle"— **لِجِل** "groan" (pl. will be **لِجِل**); **لِجِل** "what is lost" (West-Syrian **لِجِل**, constr. st. **لِجِل**).

§ 96. *Primae* **o** (o): **لِجِل** "month", constr. and abs. st. **لِجِل** ^{With *a* and *e* of roots *primae* **o**.} (§ 40 C); **لِجِل** "offspring", &c.— Feminines: **لِجِل** "knowledge", "science", **لِجِل**; **لِجِل** (West-Syrian **لِجِل**) "loan", **لِجِل**, **لِجِل**; **لِجِل** "excrement". — **o** remains in **لِجِل** "an agreement" (§ 40 A), constr. and abs. st. wanting.

§ 97. *Mediæ* **l**: **لِجِل**, **لِجِل** "head"; **لِجِل**, **لِجِل** (§ 53)— **لِجِل** "well"; **لِجِل** "wolf"; **لِجِل** "pain", **لِجِل**— **لِجِل**, **لِجِل** "fig" (§ 28)— **لِجِل** "weariness", **لِجِل**; **لِجِل** "luxus" (only in pl.); **لِجِل**, constr. st. **لِجِل** "butter"— **لِجِل** "question" (§ 52 B), **لِجِل**.

§ 98. *Mediæ* **o** (and **u**). To the simplest formations with *a*, there correspond forms like **لِجِل** "end", **لِجِل** (§ 49 A); **لِجِل** "day", **لِجِل**; **لِجِل** "death"— **لِجِل** "house", **لِجِل**; **لِجِل** "eye", **لِجِل**; **لِجِل** "summer". ^{With *a* and *e* of roots *mediæ* **o**. (and **u**).}

With **لِجِل** "understanding", and the foreign word **لِجِل** "dye", the East-Syrians form the abs. and constr. st. **لِجِل**, the West-Syrians **لِجِل**.— Feminines: **لِجِل** "stature"; **لِجِل** "twig"; but **لِجِل** "cow"— **لِجِل** "wild goat" (fem.), but **لِجِل**, **لِجِل** "egg" (§ 49 A).

With **l**: **لِجِل** "judgment" (لِجِل); **لِجِل** "yoke", &c.

(1) Similar differences of form are farther met with.

B. To forms with two *a*'s from strong roots, correspond (§ 41) those with *ā*, like **فلا** "voice"; **هد**, **هد**, f. **هجد** "an old person"; **جمدا** (abs. st. **جفا**, constr. st. **ججدا**) "distress", &c. But along with these appear relatively later forms having a consonantal *w*: **نوسدا** "free space", and **مكددا** (East-Syrian **مكددا**) §§ 52; 49 B) "a quaking"; **اموئدا** (**اموئدا**) "amazement".

C. A special class is formed by words with *ē* (*i*) like **جاردا** "stone"; **فسا** "fragrance"; **جاردا** "demon"; **جاردا** "fruit"; **جاردا**, **جدا**, **جدا** "just"; **جاردا**, **جاردا** "deaf"; **جاردا** "falsehood", and some others, which in part at least spring from roots *med. o* and follow their analogy.

With *a* and
e of roots
with
middle *n*.

§ 99. *With middle n.* The shortest forms here in part assimilate the *n*, according to § 28; thus **جدا** "oppression"; **إفدا** "countenance"; **شفا** "palate" ⁽¹⁾ &c. But otherwise **جندا** "assembly". The constr. st. of **جدا** "goat" is **جدرا**. From **جدا** "side" with **جدا** comes the expression **جدا** (the throwing out of *n* being only a later alteration).

With *a* and
e of roots
tertia *i*.

§ 100. *Radical i in the 3rd position* still leaves its traces in **مندا** (**مندا** for **مندا** § 34) "hatred"; **مندا** (**مندا**) "zeal"; **مندا** "simile", parable", **مندا**; and in the adjective **مندا** "unclean" (abs. and constr. st.), emph. st. **مندا**, f. **مندا**, **مندا**, **مندا** or **مندا** (East-Syrian).—Otherwise the forms of *tert. i* pass into those of *tert. u*.

With *a* and
e of roots
tert. — (*o*).

§ 101. *Tert. — (*o*)*: **مندا** "he-goat"; **مندا** "mill"—**مندا** "meditation"; **مندا** "concealment", &c. all want the constr. and abs. st.; only **مندا** "rest" still forms an abs. st. **مندا** (§ 50 A).—With *o*: **مندا** "serenity"; **مندا** "swimming"; **مندا** "ceasing"; **مندا** "look" (pl. **مندا**, **مندا**); and some few feminines **مندا**, **مندا** "joy"; **مندا**, **مندا** "beast" (§§ 40 D; 76 B); cf. **مندا** and **مندا** (§ 97). Perhaps also **مندا** "share" (if it stands for **مندا**).

To those with short vowel after the 2nd radical, correspond several substantives like **مندا** "reed"; **مندا** (plural form) "heaven" (§ 146); and many adjectives like **مندا** "pure"; **مندا** "hard", &c. Feminines: **مندا**;

(¹) The secondary form—**مندا**, usually in the pl. **مندا**, must belong to § 94 C: Probably also **مندا**.

(²) On the plurals of these forms v. §§ 72 and 79 A.

(abs. st. **ܐܡܠ**, constr. st. **ܐܡܝܐ**; pl. **ܐܡܬܐ**); **ܡܥܡܐ**, &c. Similarly the substantives **ܚܒܐ** “creation”, pl. **ܚܒܝܐ**; **ܚܬܐ** “direction”, **ܚܬܝܐ**; **ܠܒܐ** (East-Syrian **ܠܒܝܐ**) “fat-tail”; **ܡܢܐ** “village” (§ 146). and many others, which however,— at least part of them,—belong to the simplest forms.

There are, farther, special forms of the second kind, in *athā*: **ܚܝܬܐ** “seeking”; **ܚܝܬܐ** “smell”; **ܚܝܬܐ** (for **ܚܝܬܐ**) “dirt”. &c., as well as those spoken of in § 77, like **ܚܠܐ** “prayer”, &c.,—to which farther belong **ܡܠܐ** “dung-cake” (**ܡܠܐ**⁽¹⁾ appears as its plural, with constr. st. **ܡܠܝܐ**), **ܡܠܐ** (as well as **ܡܠܝܐ**) “rennet—calf’s paunch—for curdling milk”, and **ܡܠܐ** “wax”.

§ 102. Forms *mediae geminatae*. In those without fem.-ending, no distinction can be maintained between the first and second formations: **ܚܡܐ** “folk” **ܚܡܐ**, **ܚܡܝܐ**, **ܚܡܝܐ** (§ 21 D); **ܚܡܐ** “brook”; **ܚܡܐ** “dew”; **ܚܡܐ** “great”; **ܚܡܐ** “priest”; **ܚܡܐ**, **ܚܡܐ** “living”;—**ܚܡܐ** “heart”. **ܚܡܐ**; **ܚܡܐ** “bear”; **ܚܡܐ** “wormwood” (pl.). With Fem.-ending **ܚܡܝܐ** “bride”. **ܚܡܝܐ**; **ܚܡܝܐ** “magna”; **ܚܡܝܐ** “vira”—**ܚܡܝܐ** “cause”, **ܚܡܝܐ**, **ܚܡܝܐ**, **ܚܡܝܐ**. **ܚܡܝܐ**; **ܚܡܝܐ** “word”, **ܚܡܝܐ**, **ܚܡܝܐ** (pl. **ܚܡܝܐ** § 81).— According to the second formation **ܚܡܝܐ** “produce”, **ܚܡܝܐ**; **ܚܡܝܐ** (West-Syrian **ܚܡܝܐ**) “lamentation”, **ܚܡܝܐ**.

With *a* and *e* of roots *mediae geminatae*.

§ 103. With *u*. The forms *qutl* and *qutal* were never so separated as, for instance, *qutl* and *qutal*. Certain traces of a vowel after the 2nd radical are shown (in the softening of the 3rd), which vowel however can hardly be called original. The *u* frequently takes the second place (or remains there only).

With *u* of strong root.

Of *strong roots*, and those similar to them: **ܚܡܝܐ** “body”; **ܚܡܝܐ**, &c.; **ܚܡܝܐ** “holiness”; **ܚܡܝܐ** “remoteness”; **ܚܡܝܐ** “bribery”; **ܚܡܝܐ** “length”; **ܚܡܝܐ** “knee”; **ܚܡܝܐ** “desolation”; **ܚܡܝܐ** “strength”; **ܚܡܝܐ** “trembling” (without assimilation of the *u*), &c.: abs. and constr. st. **ܚܡܝܐ**, **ܚܡܝܐ**, **ܚܡܝܐ**, **ܚܡܝܐ**. So also the adjectival **ܚܡܝܐ** “uncircumcised” (originally formed differently, it would seem), **ܚܡܝܐ**; as well as **ܚܡܝܐ** *ἀμφοτεροδύξιος*, and **ܚܡܝܐ** “limping”, “*claudus*”⁽²⁾. But **ܚܡܝܐ**, “way” and **ܚܡܝܐ**, “meeting” have **ܚܡܝܐ** and **ܚܡܝܐ**.

(1) Others read **ܚܡܝܐ**.

(2) If, however, this is **ܚܡܝܐ** with Quššāyā, then it belongs to § 114.

B. To forms with two *a*'s from strong roots, correspond (§ 41) those with *ā*, like **فلا** "voice"; **هد**, **هد**, f. **هه** "an old person"; **جم** (abs. st. **جف**, constr. st. **جحه**) "distress", &c. But along with these appear relatively later forms having a consonantal *w*: **وس** "free space", and **وح** (East-Syrian **وح**) §§ 52; 49 B) "a quaking"; **وام** (East-Syrian **وام**) "amazement".

C. A special class is formed by words with *ē* (*i*) like **جار** "stone"; **يس** "fragrance"; **جار** "demon"; **جار** "fruit"; **جار**, **جار**, **جار** "just"; **جار**, **جار** "dead"; **جار** "falseness", and some others, which in part at least spring from roots *med. o* and follow their analogy.

With *a* and
e of roots
with
middle *n*.

§ 99. *With middle n*. The shortest forms here in part assimilate the *n*, according to § 28; thus **جن** "oppression"; **فن** "countenance"; **فن** "palate" ⁽¹⁾ &c. But otherwise **جم** "assembly". The constr. st. of **جار** "goat" is **حار**. From **حن** "side" with **حن** comes the expression **حن** (the throwing out of *n* being only a later alteration).

With *a* and
e of roots
tertia *i*.

§ 100. *Radical i in the 3rd position* still leaves its traces in **هن** (East-Syrian **هن** for **هن** § 34) "hatred"; **هن** (East-Syrian **هن**) "zeal"; **هن** "simile", parable", **هن**; and in the adjective **هن** "unclean" (abs. and constr. st.), emph. st. **هن**, f. **هن**, **هن**, **هن** or **هن** (East-Syrian). — Otherwise the forms of *tert. i* pass into those of *tert. u*.

With *a* and
e of roots
tert. u (*o*).

§ 101. *Tert. u* (*o*): **هن** "he-goat"; **هن** "mill"—**هن** "meditation"; **هن** "concealment", &c. all want the constr. and abs. st.; only **هن** "rest" still forms an abs. st. **هن** (§ 50 A). — With *o*: **هن** "serenity"; **هن** "swimming"; **هن** "ceasing"; **هن** "look" (pl. **هن**); and some few feminines **هن**, **هن** "joy"; **هن**, **هن** "beast" (§§ 40 D; 76 B); cf. **هن** and **هن** (§ 97). Perhaps also **هن** "share" (if it stands for **هن**).

To those with short vowel after the 2nd radical, correspond several substantives like **هن** "reed"; **هن** (plural form) "heaven" (§ 146); and many adjectives like **هن** "pure"; **هن** "hard", &c. Feminines: **هن**.

(1) The secondary form—**هن**, usually in the pl. **هن**, must belong to § 94 C: Probably also **هن**.

(2) On the plurals of these forms v. §§ 72 and 79 A.

(abs. st. **فَمِل**, constr. st. **فَمِي**; pl. **فَمْتِل**); **مَقَم**, &c. Similarly the substantives **حَمِل** “creation”, pl. **حَمْتِل**; **هَمِل** “direction”, **هَمْتِل**; **لَمِل** (East-Syrian **لَمْبِل**) “fat-tail”; **مَمِل** “village” (§ 146), and many others, which however,— at least part of them,— belong to the simplest forms.

There are, farther, special forms of the second kind, in *āthā*: **حَمِل** “seeking”; **هَمِل** “swell”; **لَمِل** (for **لَمَل**) “dirt”, &c., as well as those spoken of in § 77, like **رَحَل** “prayer”, &c.,—to which farther belong **مَجَل** “dung-cake” (**مَجَل**⁽¹⁾) appears as its plural, with constr. st. **قَج**, **مَهَمِل** (as well as **مَهَمِل**) “rennet— calf’s paunch—for curdling milk”, and **عَهَمِل** “wax”.

§ 102. Forms *mediae geminatae*. In those without fem.-ending, no distinction can be maintained between the first and second formations: **حَمِل** “folk” **حَم**, **حَمَمِل**, **حَمَمِل** (§ 21 D); **إَمِل** “brook”; **لَمِل** “dew”; **زَمِل** “great”; **مَمِل** “priest”; **سَمِل**, **شَمِل** “living”:—**خَمِل** “heart”, **جَمِل**; **ذَمِل** “bear”; **زَمِل** “wormwood” (pl.). With Fem.-ending **حَمِل** “bride”, **فَمِل**; **زَمِل** “magna”; **سَمِل** “vira”— **حَمِل** “cause”, **جَمِل**, **حَمِل**, **حَمِل**, **حَمِل**; **مَمِل** “word”, **مَمِل**, **مَمِل** (pl. **مَمِل** § 81).— According to the second formation **حَمِل** “produce”, **حَمِل**; **حَمِل** (West-Syrian **حَمِل**) “lamentation”, **حَمِل**.

With a and
e of roots
mediae
geminatae.

§ 103. With *u*. The forms *qufl* and *quful* were never so separated as, for instance, *qatl* and *qatal*. Certain traces of a vowel after the 2nd radical are shown (in the softening of the 3rd), which vowel however can hardly be called original. The *u* frequently takes the second place (or remains there only).

With u of
strong root.

Of *strong roots*, and those similar to them: **عَمِل** “body”; **عَمِل**, &c.; **مَمِل** “holiness”; **مَمِل** “remoteness”; **مَمِل** “bribery”; **لَمِل** “length”; **كَمِل** “knee”; **سَمِل** “desolation”; **لَمِل** “strength”; **سَمِل** “trembling” (without assimilation of the *n*), &c.: abs. and constr. st. **عَمِل**, **مَمِل**, **عَمِل**, **دَمِل**, **لَمِل**. So also the adjectival **حَمِل** “uncircumcised” (originally formed differently, it would seem), **حَمِل**; as well as **لَمِل** *ἀμφοτεροδύξιος*, and **لَمِل** “limping”, “*claudus*”⁽²⁾. But **لَمِل** “way” and **لَمِل** “meeting” have **لَمِل** and **لَمِل**.

(1) Others read **مَجَل**.

(2) If, however, this is **لَمِل** with *Quššāyā*, then it belongs to § 114.

Feminines (to some extent at first formed differently): **كُحْمَعِلَا** “whispering”, **كُحْتَعِلَا**; **كُحْنَعِلَا** “blessing”, **كُحْتَعِلَا**; **كُحْنَعِلَا** “tail”, **كُحْتَعِلَا** (and **كُحْتَعِلَا** § 71); **كُحْنَعِلَا**, **كُحْتَعِلَا** (§ 52 B) “cleft”; **كُحْمَعِلَا**, **كُحْتَعِلَا** “kiss”, **كُحْتَعِلَا**; **كُحْتَعِلَا**, **كُحْتَعِلَا** “riddle”, **كُحْتَعِلَا**; **كُحْمَعِلَا** (perhaps **كُحْمَعِلَا**) or **كُحْمَعِلَا** (§ 51) “patch”, pl. **كُحْمَعِلَا** and **كُحْمَعِلَا** &c. But **كُحْمَعِلَا** “measure”, **كُحْمَعِلَا**, **كُحْمَعِلَا**, **كُحْمَعِلَا**; **كُحْمَعِلَا** “coal”, **كُحْمَعِلَا**; **كُحْمَعِلَا** “vertebra”, **كُحْمَعِلَا** and **كُحْمَعِلَا** (§ 81); **كُحْمَعِلَا** = **كُحْنَعِلَا** “tail”.

With u of weak roots.

§ 104. *Mediae* **و**: **كُحْمَعِلَا**, **كُحْمَعِلَا** “wind, spirit”; **كُحْمَعِلَا** “fire”, &c.—With **و**: **كُحْمَعِلَا** “owl”.—Feminine **كُحْمَعِلَا** “form”.

Tert. **ل**: **كُحْمَعِلَا** “multitude”, constr. st. with feminine ending **كُحْمَعِلَا**.

Tert. **ن**: **كُحْمَعِلَا** “manger” (pl. § 79 A); **كُحْمَعِلَا** “young animal”, **كُحْمَعِلَا** (§ 72); **كُحْمَعِلَا** “likeness”, **كُحْمَعِلَا** (id.).—Feminines: **كُحْمَعِلَا** “evil-speaking, abuse”, **كُحْمَعِلَا**; **كُحْمَعِلَا** “cap”; **كُحْمَعِلَا** “wailing”, **كُحْمَعِلَا**; **كُحْمَعِلَا** “kidneys” (pl.), &c. (1).

Mediae gem.: **كُحْمَعِلَا**, **كُحْمَعِلَا** (§ 48) “all”, emph. st. **كُحْمَعِلَا**; **كُحْمَعِلَا** “place”, **كُحْمَعِلَا**; **كُحْمَعِلَا** “bosom”; **كُحْمَعِلَا** “pit”; **كُحْمَعِلَا** “strength”; **كُحْمَعِلَا** (or **كُحْمَعِلَا**) “marrow”; **كُحْمَعِلَا** “deaf person”.—Feminines: **كُحْمَعِلَا** “place”, **كُحْمَعِلَا**, **كُحْمَعِلَا**, pl. **كُحْمَعِلَا** (§ 71); **كُحْمَعِلَا** “lamentation”.

With falling away of 1st rad.

§ 105. We have the remains of a formation from *prim.* **و** with falling away of the 1st radical in **كُحْمَعِلَا** “sleep”, from **كُحْمَعِلَا**, constr. st. **كُحْمَعِلَا**, abs. st. **كُحْمَعِلَا**, as if it were *med. gem.*, but East-Syrian still **كُحْمَعِلَا**; farther **كُحْمَعِلَا** “care” (also indeed **كُحْمَعِلَا**, **كُحْمَعِلَا**); **كُحْمَعِلَا** “wrath”; **كُحْمَعِلَا** “excrement” (as well as **كُحْمَعِلَا**). Perhaps also **كُحْمَعِلَا** (for **كُحْمَعِلَا**) “stem” belongs to this class (pl. **كُحْمَعِلَا**, **كُحْمَعِلَا** as if from **كُحْمَعِلَا**). So **كُحْمَعِلَا** “sweat”.—Similarly from *prim.* **ن**: **كُحْمَعِلَا** and **كُحْمَعِلَا** “breath” from **كُحْمَعِلَا**, **كُحْمَعِلَا**; and perhaps **كُحْمَعِلَا** “lot” and **كُحْمَعِلَا** “lot” and “strip, rag” (it must have Greek π § 15); farther **كُحْمَعِلَا** pl. **كُحْمَعِلَا** “drop”.—Of *prim.* **ل** in the same way: **كُحْمَعِلَا** “end”, constr. st. **كُحْمَعِلَا** (as if from **كُحْمَعِلَا**); and **كُحْمَعِلَا** “pocket” and “beam” (for **كُحْمَعِلَا** from **كُحْمَعِلَا**, pl. **كُحْمَعِلَا**). It is obvious that the speech itself takes over these words into other classes (2).

(1) Whether it is **و** or **و** here,—is not in every instance certain.

(2) **كُحْمَعِلَا** (**كُحْمَعِلَا**, **كُحْمَعِلَا**) “church”, which according to its formation belongs to this class, is borrowed from the Hebrew (עֵדָה).

WITH \bar{a} AFTER THE FIRST RADICAL.

With \bar{a} after
the 1st rad.:
With short
vowel after
2nd rad.

§ 106. (a) a after the 2nd radical is or was found in the case of: **دَجَم**, (1) **جَلَصَا**, **جَلَقَا**, **جَلَقَتَ** “eternity”, world”; **سَدَمَا** “seal” (2); and perhaps **نَبَا** “axe” (East-Syrian **نَبَا**). The usual form of the Act. Part. of the simple stem of the verb has e after the 2nd: **وَسَم** “loving”; **وَسَمَا**, **وَسَمَا**, &c.—**فَيَب** “flying”; **فَيَبَا** “breaking” (§ 54)—**فَلَم** “standing”, **فَلَمَا**, **فَلَمَا** “hating”. **هَبَا** “hater, enemy” (§§ 33 A; 172 (1)); **هَبَا** “revealing”, **هَبَا**; **هَبَا** “beautiful”, **هَبَا**.—**جَلَا** “entering” (لَل), **جَلَا**, **جَلَا** or **جَلَا** &c. Sometimes the Participial form is purely substantive, thus **فُرَا** “a fuller”, **بُرَا** “doorkeeper” (which have no verb supporting them).—Feminines: Abs. st. **وَسَمَا**; **وَسَمَا**; **وَسَمَا**; **وَسَمَا**; **وَسَمَا** or **وَسَمَا**, **وَسَمَا** or **وَسَمَا**. In the Emph. st. mostly substantive: **وَسَمَا** “eating”, “consuming”; **وَسَمَمَا** “column”, &c.—**مَسَمَا**. With the 3rd rad. a guttural: **وَسَمَا** “bird”; **وَسَمَا** “island”, &c. (§ 54); but so also with a **وَسَمَمَا** “nape of the neck”; **وَسَمَمَا** “waggon” (others **وَسَمَمَا**).—**وَسَمَا** “whore”, **وَسَمَا**; **وَسَمَمَا** “beam”, Abs. st. **وَسَمَمَا** (§ 75), **وَسَمَمَا**, &c.—**وَسَمَمَا**.

With \bar{o} after
2nd rad.

§ 107. (b) With \bar{o} after the 2nd radical, *Nomina agentis* may be formed from every Part. act. of the simple verb stem (Peal): **وَسَمَمَا** “murderer”; **وَسَمَمَا**, **وَسَمَمَا**, &c.—Feminines: **وَسَمَمَا**; **وَسَمَمَا**, &c. (on the plurals of the feminines v. § 71). We join to this class several other substantives, like **وَسَمَمَا** “jackal”; **وَسَمَمَا** (with \bar{o} according to exact tradition) “table”.

With \bar{i} after
2nd rad.

§ 108. (c) Some few have \bar{i} after the 2nd radical, like **وَسَمَمَا** “weaver’s beam”; **وَسَمَمَا** “a marsh”—**وَسَمَمَا** “a weaver’s beam”; **وَسَمَمَا** “brevia”; **وَسَمَمَا** “storm of rain”; **وَسَمَمَا** “club”, &c.

WITH SHORT VOWEL OF THE 1ST AND \bar{a} OF THE 2ND RADICAL.

§ 109. The short vowel must become throughout (except with \bar{b}) a mere *sh'ra* (§ 43 A); it is in very many cases no longer possible to determine whether it was originally a , i or u . Many varieties have met together here.

With short
vowel of the
1st and \bar{a}
of the 2nd
rad.

(1) The Nestorians distinguish the Construct st.—hardly ever occurring in old times in the meaning “world”—artificially by the vocalisation **دَجَم**.

(2) **سَدَمَا** is a very ancient word borrowed from the Egyptian.

For example we have Abstract nouns, particularly numerous *Nomina actionis* from verbs of the simple stem: **سَبَّحَ** “confirming by seal”; **حَلَّ** “decision”; **مَاحَ** “war”; **حَفَا** “deed”; **حَجَل** “swallowing”; **سَبَا** “looking at”, “regard”; **مَنَعَ** “covenant”; **فَوَّحَ** “exulting”; **رَجَل** “inclination”; **يَحَدَا** “becoming”; **إِفْعَا** “honour” (§ 40 C); **إِفْعَا** “pouring out”; **أَهَبَا** (East-Syrian **أَهَبَا**) “fetter”⁽¹⁾. Also **إَهَلَا** “help” probably belongs to this class. Add **عَجَلَا** “cough”; **عَجَلَا** “weakness of the eyes”, and several other names of bodily ailments.

Farther, **سَعَفَا** “ass”; **حَفَا** “wild-ass”; **أَنَّع** &c. “man” (§§ 32; 146), and **إِلَهَا** “god”.—Add to these, adjectives like **عَجَا** “smooth”; **مَهَبَا** “bald”; **رُخْسَا** “baldheaded”; **هَجَا** “hairy”; **رُخْلَا** “hook-nosed”; **عَمَمَا** “swarthy”; **حَجَلَا** “worn out”; **عَمَبَا** “out of one’s mind”; **فَوَّحَا** “impaired in mind”⁽²⁾.—Feminines: **مُنْعَدَا** “resurrection”; **مُفْعَدَا** “discovery”, “invention”; **مَهَبَا** “appeal”, &c. Farther, **بَحَبَا** “sawdust”; and several other words for “parings”, “filings”.

With short vowel of the 1st and i(e, ai) of the 2nd rad:
With i of 2nd rad.

WITH SHORT VOWEL OF THE 1ST AND \bar{i} (\bar{e} , \bar{a}) OF THE 2ND RADICAL.

§ 110. All Passive participles belonging to the simple stem (excepting those of *tert.* **ب**) have *i* after the 2nd radical (and originally *a* after the 1st); so also have many adjectives: thus—**مُهَلَّلَا**, **مُهَلَّلَا** &c. “killed”; **أُضِنَا** “said”; **أُجَبِنَا** “day-labourer”; **أُجَلَلَا** “sad”, “an ascetic”; **تَجِبَا** “born”; **شُورَا** “shorn”. From *med.* **زَبَا** “caught”; **تَسَا** “mild”; **هَمَمَا** “placed” (f. **هَمَمَدَا** “treasure”) &c.; but **فَوَّسَبَا** “wide”; **حَقَبَا** “blind”.—From *tert.* **ل** farther, the pl. **هَتَلَلَا**, fem. sing. **هَتَلَلَا** “hated” (cf. § 172 C; the sing. abs. state would be **هَتَلَا**). Thus also many substantives, like **مُكَلَّلَا** “crown”; **هَفْتَلَا** “ship”, &c.

With e of 2nd rad.

§ 111. An *e*, which generally becomes *i* with the West-Syrians, is exhibited by **أُفْعَلَا** “terror”; **بُعَلَلَا**, West-Syrian **بُعَلَلَا** or **بُعَلَلَا**, “recovering breath”, “recreation”; **مُفْعَلَا**, **مُفْعَلَا** “ambush”. Probably one or two others are to be met with.⁽³⁾

⁽¹⁾ Perhaps belonging to § 116.

⁽²⁾ I adduce adjectives here, without adhering to consistency, sometimes in the Abs. st., sometimes in the Emphatic.

⁽³⁾ The East-Syrians read **مُفْلَلَا** for **مُفْلَلَا** “fulness” (**فُلَلَا** “flood” is an Assyrian).

§ 112. Diminutives were formed by a *u* after the 1st, and an *ai* With *ai* of 2nd rad. after the 2nd radical. Whence we have in Syriac still **ܚܝܡܐ** “young man”, and f. **ܚܝܡܬܐ** “young girl”; **ܫܝܪܐ** “sucking-pig”; and with *u* still **ܚܙܐ** “gazelle”. *ῥυγχος* “hostage” has been turned into a like form: **ܚܝܢܐ**.

WITH SHORT VOWEL OF THE 1ST AND \bar{u} (\bar{o}) OF THE 2ND RADICAL.

§ 113. The short vowel was *a*,—predominating with the adjectives, With short vowel of the 1st and \bar{u} (\bar{o}) of the 2nd rad. or *u*,—predominating with the Abstract nouns. Here there seems to be no specific distinction between the *u* and the \bar{o} ; \bar{o} is in fact a derived shade from \bar{u} .

A few exhibit the signification of a Passive Participle (as in Hebrew): **ܠܡܠܐ** “loved”, f. **ܠܡܠܬܐ**; **ܠܡܠܐ** “hated” m., **ܠܡܠܬܐ**, **ܠܡܠܬܐ** “an unloved woman”; **ܠܡܠܬܐ** “concubine” (“*quæ calcatur*”), pl. **ܠܡܠܬܐ**; **ܠܡܠܬܐ** “thing stolen” (?); **ܠܡܠܬܐ** “report”, pl. **ܠܡܠܬܐ**. Farther, **ܠܡܠܬܐ** “garment”; **ܠܡܠܬܐ** “virgin”, **ܠܡܠܬܐ**, &c.; **ܠܡܠܬܐ** “little” (§ 71); **ܠܡܠܬܐ** “synagogue”, **ܠܡܠܬܐ**, **ܠܡܠܬܐ**; **ܠܡܠܬܐ** “burial”; **ܠܡܠܬܐ** “circumcision”; **ܠܡܠܬܐ** (for **ܠܡܠܬܐ** § 26) “bride”—**ܠܡܠܬܐ** “ringlet”; **ܠܡܠܬܐ** “skirt”; **ܠܡܠܬܐ** “bunch of grapes”—**ܠܡܠܬܐ** “vomiting”; **ܠܡܠܬܐ** “name of a star-image”.⁽²⁾

WITH DOUBLING OF THE MIDDLE RADICAL.

§ 114. (1) With two short vowels. There are only a few cases; several can no longer be recognised by outward marks, and have passed over to other classes, probably at an early date. Some may have been originally quadriliteral, and the doubling may thus have been caused by the assimilation of an *u*: **ܠܡܠܬܐ** “small bird”, abs. st. **ܠܡܠܬܐ**, pl. **ܠܡܠܬܐ**; **ܠܡܠܬܐ**;

With doubling of the middle rad.:
With two short vowels.

borrowed-word). East-Syrian **ܠܡܠܬܐ** “chasm”, “cave” instead of **ܠܡܠܬܐ** is no doubt just a way of writing **ܠܡܠܬܐ**—which also occurs—necessitated by leaving out the \bar{u} .

(1) Perhaps this word, which has no known plural, has a short *u*. In that case it stands for **ܠܡܠܬܐ**, and belongs to § 94 E.

(2) This seems more accurate than **ܠܡܠܬܐ**, for with the old poets the word is dissyllabic.—In addition to the forms given above, notice **ܠܡܠܬܐ** (**ܠܡܠܬܐ**) “matter”, **ܠܡܠܬܐ**, “sum” (properly “fulness”).

ثَرَا “threshing-floor”, زَوْجَا “wedder”, شَرَا “little finger”; مَحَلَا “stalk”, مَحْجَلَا with مَحْجَلَا, pl. مَحْجَلَا; مَحْجَلَا “ladder”; مَحْجَلَا “hedg-hog”; مَحْجَلَا “shield”; مَحْجَلَا “bar”; مَحْجَلَا “one who tows a vessel”; and no doubt several more. Perhaps مَحْجَلَا “raven”, and مَحْجَلَا “stork” also belong to this class.

An old feminine form of this kind is also found in مَحْجَلَا “fever” (f. from the Hebrew מַחְמָה), constr. st. مَحْجَلَا, pl. مَحْجَلَا.

With *a* after
the 1st, and
ā after the
2nd rad.

§ 115. (2) With *a* after the 1st and *ā* after the 2nd radical. Adjectives of degree, *Nomina agentis*, and names of occupations,—throughout: رَقَبَا “pure”, “victorious”, رَقَبَا, رَقَبَا, &c., رَقَبَا “contentious”; مَحْجَلَا “firm”. from مَحْجَلَا, but with *w*, مَحْجَلَا “keenly eyeing, greedy”; مَحْجَلَا “thief”; مَحْجَلَا “butcher”; مَحْجَلَا “tailor” &c. As *nomina agentis* these forms belong to verbs of the simple stem (Peal); yet there are found with the double-letter stem (Pael) مَحْجَلَا “speaking” (مَحْجَلَا to speak); مَحْجَلَا “destructive”; مَحْجَلَا “liar”; مَحْجَلَا “liar”; مَحْجَلَا “leader”; مَحْجَلَا “habbler”. — مَحْجَلَا “hero” (§ 28).—So too مَحْجَلَا “pit”; مَحْجَلَا (others مَحْجَلَا) “fly”.

With *e* after
the 1st and
a after the
2nd rad.

§ 116. (3) With *e* after the 1st and *ā* after the 2nd radical there are but a few: مَحْجَلَا “covering”; مَحْجَلَا “shadow”; مَحْجَلَا “smoke”; مَحْجَلَا “root”; مَحْجَلَا “roof”; مَحْجَلَا “tongue”; مَحْجَلَا “hook” (pl. مَحْجَلَا); and the adjective مَحْجَلَا “white” (مَحْجَلَا, مَحْجَلَا, مَحْجَلَا, &c.)⁽¹⁾.

With *u* after
the 1st and
ā after the
2nd rad.

§ 117. (4) With *u* after the 1st and *ā* after the 2nd radical, a *nomen actionis* can be formed from any verb in Pael or its reflexive, *Ethpaal*: thus مَحْجَلَا “murdering”, from مَحْجَلَا (he) “murdered”; مَحْجَلَا “warning”; مَحْجَلَا “combining”; مَحْجَلَا “supporting”; مَحْجَلَا “pairing”; مَحْجَلَا “question”; مَحْجَلَا (abs. st. مَحْجَلَا) “off-putting”; مَحْجَلَا “howling” (from مَحْجَلَا, &c. So also مَحْجَلَا “shipwreck” from مَحْجَلَا *vavayyiv*.—Farther the adjectives of colour: مَحْجَلَا “black”; مَحْجَلَا “red”; مَحْجَلَا “yellow”; مَحْجَلَا “reddish”; مَحْجَلَا “party-coloured (?)”⁽²⁾ and مَحْجَلَا “hard stone”.—Perhaps also مَحْجَلَا “pomegranate”.

⁽¹⁾ مَحْجَلَا “left hand” is quadriliteral (= מַחְמָה).

⁽²⁾ So too is formed مَحْجَلَا, مَحْجَلَا, which, however, must be κνάνεος. To these names of colours, مَحْجَلَا (§ 116) belongs. مَحْجَلَا, مَحْجَلَا (f. st. abs. مَحْجَلَا § 71) “artistic”, “artificer” is probably of Assyrian derivation.

§ 118. (5) *With a after the 1st and i after the 2nd radical* a large number of adjectives are formed, especially such as are found with intransitive verbs as verbal adjectives or perf. participles (part of them being pretty recent formations). Thus **يَغِيْب** “gone out”; **يَزِيْل** “gone”; **يُخْبِر** “lost”; **يَجِيْس** “sitting” (“having set oneself, seated”); **يُجْتَبِ** “parted, departed”; **يَمِيْد** “near”; **يُتَمَم** “far”; **يُزِيْم** “long”; **يُفِيْس** “soft”; **يَجِيْل** “mighty”; **يُجِيْب** “much”; **يُجِيْبِل**, **يُجِيْبِلِيْل**, **يُجِيْبِلِيْلِيْل**, &c.; **يُزِيْب** “come”, **يُزِيْبِل**, **يُزِيْبِلِيْل**; **يُزِيْبِلِيْلِيْل**; **يُزِيْبِلِيْلِيْلِيْل**; **يُزِيْبِلِيْلِيْلِيْلِيْل** “been”, **يُزِيْبِلِيْلِيْلِيْلِيْلِيْل**; **يُزِيْبِلِيْلِيْلِيْلِيْلِيْل** or **يُزِيْبِلِيْلِيْلِيْلِيْلِيْلِيْل** (§ 40 E) “dead”; **يُزِيْبِلِيْلِيْلِيْلِيْلِيْلِيْل** “fragrant”, &c. To distinguish these from the form **يُزِيْبِلِيْلِيْلِيْلِيْلِيْل** they are commonly written with the upper point (§ 6), *e. g.* **يُزِيْبِلِيْلِيْلِيْلِيْلِيْلِيْل** = **يُزِيْبِلِيْلِيْلِيْلِيْلِيْلِيْل** “humble”, compared with **يُزِيْبِلِيْلِيْلِيْلِيْلِيْلِيْل** or **يُزِيْبِلِيْلِيْلِيْلِيْلِيْلِيْل** = **يُزِيْبِلِيْلِيْلِيْلِيْلِيْلِيْل** “spread under”. The active signification is remarkable in **يُزِيْبِلِيْلِيْلِيْلِيْلِيْلِيْل**, **يُزِيْبِلِيْلِيْلِيْلِيْلِيْلِيْل** “guide”.

§ 119. (6) *With a after the 1st and ū after the 2nd radical*, appear many adjectives like **يُجَمَد** “dull, dark”; **يُتَمَم** “sour”; **يُسَمَد** “lean”; **يُجَمَد** “lying still”, and many others:—**يُكَمَد** “child”, *f.* **يُكَمَدِيْل**; **يُجَمَدِيْل** “pillar”; **يُجَمَدِيْل** and **يُجَمَدِيْلِيْل** “rod”; **يُزَمَد** “oven”, “furnace”, &c. So also **يُجَمَدِيْل** “cucumber” (for **يُجَمَدِيْلِيْل**) § 146.

§ 120. (7) *With e after the 1st and ā, ō after the 2nd radical* there are a very few forms, as **يُزَمَد** “wasp”, **يُزَمَدِيْل** “bee”; **يُسَمَدِيْل** “dark”, and **يُسَمَدِيْلِيْل** “darkness”. Thus some say **يُسَمَدِيْلِيْل** “throat” (others **يُسَمَدِيْلِيْلِيْل**). Also **يُسَمَدِيْل** “disposition” (from **يُسَمَد** “to place”) belongs, one would say, to this class.

§ 121. WITH DOUBLING OF THE 3RD RADICAL.

The following seem to be thus formed: **يُزَمَدِيْل** “idol’s-altar”; **يُجَمَدِيْل** “stream”; **يُزَمَدِيْل** “millet”, of which however the first is certainly, the others probably, ancient borrowed-words. Possibly **يُزَمَدِيْل** “bridle”, *pl.* **يُزَمَدِيْلِيْل** is of this class.

(BB) OF NOUNS OF FOUR OR MORE RADICALS WITHOUT EXTERNAL INCREASE.

§ 122. We class under this head also those nouns in which the multiliteral character is brought about either by the repetition of one, or two radicals, or by the insertion of a formative consonant in the root.

With *a* after the 1st and *i* after the 2nd rad.

With *a* after the 1st and *ū* after the 2nd rad.

With *e* after the 1st and *ā, ō* after the 2nd rad.

With doubling of the 3rd rad.

(BB) Nouns of four or more radicals without external increase. Various forms.

A short *u* occurs in **ܡܪܝܚܡܐ** “food”, abs. st. **ܡܪܝܬܐ**, pl. **ܡܪܝܬܐ**; **ܡܪܝܬܐ** “lasting”, “ever” (§ 59); so too **ܡܪܝܬܐ** “an acquaintance”, and several others. **ܡܪܝܬܐ** (according to others **ܡܪܝܬܐ**⁽¹⁾) “comb”, “crest”, is a special, secondary form.

C. (2) Words with *ā* after the 2nd rad. **ܡܪܝܬܐ** “weight”; **ܡܪܝܬܐ** “magician”; **ܡܪܝܬܐ** “a pencil for staining the eyes”; **ܡܪܝܬܐ** “saw” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “birth”; **ܡܪܝܬܐ** “rising (of the sun)” — pl. from **ܡܪܝܬܐ**; **ܡܪܝܬܐ** “bundle” and many others.

D. (3) Words with *u* (*ō*): **ܡܪܝܬܐ** “fountain” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “bellows”; **ܡܪܝܬܐ** “storm”; **ܡܪܝܬܐ** “stumbling”, “offence” (the last two also with *ō*); **ܡܪܝܬܐ** “gush”, “torrent” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “weight”, and many others.

E. *Me* appears (apart from the cases cited above of **ܡܪܝܬܐ**, **ܡܪܝܬܐ** from *ma*) in **ܡܪܝܬܐ** “web”; **ܡܪܝܬܐ** “dwelling”, “house-story”.

H. With *ma*: **ܡܪܝܬܐ** (others say **ܡܪܝܬܐ**) “spindle”.

G. With *ma*: **ܡܪܝܬܐ** “nourishment” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “cistern”: a few other doubtful cases might be added.⁽²⁾

WITH T.

With *t*.

§ 127. A number of Abstract nouns occur, which mostly belong to the Pael or its reflexive, in part also to the Aphel: Sometimes they have taken a concrete meaning. Such formations, amongst others, are:

ܡܪܝܬܐ “help” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “roof” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “ornament” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “disciple”, f. **ܡܪܝܬܐ** “female disciple” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “vexation” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “something added” (**ܡܪܝܬܐ**): — **ܡܪܝܬܐ** “compensation”, “hostage” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “flattery” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “combat” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “object of disdain” (**ܡܪܝܬܐ**): — **ܡܪܝܬܐ** “settler” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “remnants” (**ܡܪܝܬܐ**).

With short vowel after 2nd rad., and feminine-ending: **ܡܪܝܬܐ** “be-seechling” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “mockery” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “pollution” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “groaning” (**ܡܪܝܬܐ** for **ܡܪܝܬܐ** § 174 (1)): — **ܡܪܝܬܐ** (East-Syrian **ܡܪܝܬܐ**) “shame” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** (East-Syrian **ܡܪܝܬܐ**) “ad-

(1) **ܡܪܝܬܐ** also appears (§ 52).

(2) **ܡܪܝܬܐ** “city” (**ܡܪܝܬܐ**) seems to have been borrowed from the Assyrian.

dition" (إِهْدِي); — اِعْمِدْ "service" (عَمِدَ); — اِعْزِزْ "glory", "praise" (عَزَّ), pl. اِعْزِزَاتُ; اِعْجَبْ "wonder", "miracle" (عَجَبَ). اِعْجَبْ; اِعْزِزْ "trade" (عَزَّ), اِعْزِزْ. To this section also belong probably اِعْزِزْ "urine", and اِعْزِزْ "skeleton":—With vowel originally short, also—اِعْزِزْ "clothing" (عَزَّ); اِعْزِزْ "education" (عَزَّ); اِعْزِزْ "narrative" (عَزَّ), اِعْزِزْ; اِعْزِزْ "praising" (عَزَّ); اِعْزِزْ "foundations" (عَزَّ), &c.—اِعْزِزْ "camp" (عَزَّ).

So perhaps اِعْزِزْ "atonement" (عَزَّ) and اِعْزِزْ "corruption" (عَزَّ), if they stand for *اِعْزِزْ, *اِعْزِزْ and do not take the abstract termination *āthā* (§ 138).

A few others too seem to be formed with a *t*, but of a different sort,—like اِعْزِزْ, اِعْزِزْ "worm".

§ 127*.

OTHER PREFIXES.

Other prefixes

Some of these are matter of doubt. We have:

(1) *ā*, *l* in اِعْزِزْ, اِعْزِزْ "palace"—اِعْزِزْ "threshold" (here *l* is perhaps a mere starting sound, in accordance with § 51), اِعْزِزْ; اِعْزِزْ "flute" (عَزَّ); اِعْزِزْ "manuscript" (from اِعْزِزْ, root اِعْزِزْ); اِعْزِزْ *concentus* (عَزَّ, root اِعْزِزْ).

(2) *ya*, as it seems, we have in اِعْزِزْ "jerboa"; اِعْزِزْ "a kind of antelope"; اِعْزِزْ "mandragora"; اِعْزِزْ "smoke"; اِعْزِزْ "toad"; اِعْزِزْ "thorny rhubarb".

(DD) FORMATIONS WITH SUFFIXES.⁽¹⁾

(DD) Formations with suffixes:

WITH *ĀN* (*ōN*).With *ān* (*ōn*).

§ 128. A. In this class appear many Abstract nouns and common nouns (*a*) with *a* after the 1st rad.: اِعْزِزْ "plague"; اِعْزِزْ "residue"; اِعْزِزْ "error"⁽²⁾; اِعْزِزْ (عَزَّ) "rock", &c.

Abstract nouns and nouns substantive.

(b) With *u*: اِعْزِزْ "oppression"; اِعْزِزْ "gain"; اِعْزِزْ "command"; اِعْزِزْ "doctrine"; اِعْزِزْ "refuse" (*tert. l*); and many other abstract

(1) In part with prefixes at the same time.

(2) اِعْزِزْ, for which also occurs اِعْزِزْ "perdition", "the nether world", is perhaps borrowed from the Hebrew.

nouns; but only a few forms from roots *tert.* ب, like **نَهْمَن** “wedding-gift”; **خَمَمَن** “swelling” (along with **جَمَمَن**).

(c) With *e* **بِن** “building”; **يَجِن** “harm”; **زَجِن** “thought”; **قَجِن** “pronouncing”; **زَجِن** “will”; and many other abstract nouns from *tert.* ب.— So also **شَرَف** “look”. A few besides, like **يَرِن** “distinction”; **جَهَج** “sloth” (perhaps **جَه** “time” for **נָתַתְּ**?).

Rem. Of such doubling as we have in **קָקַרְן**, **הָהִיָּן**, no sure trace is any longer to be found. So far as we can settle it, the 2nd rad. is *always* soft, the 3rd hard.

B. Instead of *ān* we have an old ending *ōn* (*ān*) in **بَهْمَن** “temptation”, “affliction” a secondary form to **يَهْمَن** “experiment”, “trial”; **رَهْمَن**, **حَهْمَن** “revelation”; and, according to East-Syrian pronunciation, **دَوَوْن** (*dawōnā*) “pity”, West-Syrian **دَوَوْن** (*dawōnō* = *dawānā*); v. § 44.

C. Of substantives with prefixes in this class:—**دَعَمَجَن** “decamping”; **دَحَجَن** “entry”; **دَهَمَجَن** (pl. **دَل** § 183) “ascent”, &c. So too, **دَسَرَن** “girths”. Perhaps also **دَوَجَن** “alarm” (from **دَو**?)⁽¹⁾.

Adjectives.

§ 129. *ān* (f. *ānyā*, *ānīthā* &c. § 71) is attached to a great variety of words, to form *adjectives*. Thus **أَنْج** “earthly, earthly”; **أَنْف** “fiery”; **أَنْف** “talkative”; **أَنْف** “one who is possessed” (from **أَنْف** “demon”); and so **أَنْف** (from the Persian **أَنْف** “demon”); **أَنْف** “heavenly”; **أَنْف** “slandrous” (from *ταραχῆ*?); **أَنْف** “menstruous” (from **أَنْف** “menstruation”); **أَنْف** “whitish”; a feminine from it is **أَنْف** “white poplar”. So **أَنْف** “shadow”.

From **أَنْف** “throat” is formed **أَنْف** “gluttonous”; so **أَنْف** “spotted” from **أَنْف** “spot” (pl. **أَنْف**); **أَنْف** “comet” from **أَنْف** “fimbria”.—In other cases the *l* of the feminine remains before *ān*, as in **أَنْف** “quarrelsome”; **أَنْف** “given to anger”; **أَنْف** “womanly”; **أَنْف** “angry”, &c.; and even from substantives without this ending, similar forms in **أَنْف** are derived, *e. g.* **أَنْف** “happy” (along with **أَنْف**) from **أَنْف** “health”, “happiness”; **أَنْف** “warlike”; **أَنْف**,

⁽¹⁾ The meaning of the word in Is. 16, 3 is not quite certain: later writers employ it according as they severally understood this passage.

تَجَبُّ (§ 52 B) “strong”; جَاجِي “painful”; إِهْجَعِي “indicating a *σχήμα*” (إَهْجَعَا), &c.

Specially in favour are adjectives of this form like هَجَعِي “intelligent”; زَعَرِي “angry”; هَوَمِي “crafty” (from هَمَا, *πρόσ*, like هَوَمِي “to be cunning”); تَعَمِي “anxious”, and many others. In these cases no Abstract noun like هَجَعِي can any longer be pointed to as the fundamental form; and with the most of them such an Abstract noun has never existed.—So too, جِشْمَعِي “flatterer” (جِشْمَع “to flatter”) (¹).

§ 130. Farther, *Nomina agentis* may be formed by the suffix *ān* *Nomina agentis.* from all Participles which begin with *m*: and so participles from Peal are alone excluded. Thus مِجْعَسِل “one who praises” (from مِجْعَس); مِجْعَسِل “enlightener” (مِجْعَس); مِجْعَسِل “one who provokes” (مِجْعَس); مِجْعَسِل “tempter” (مِجْعَس); مِجْعَسِل “one worthy of praise” (مِجْعَس); مِجْعَسِل “one who has to be ordained” (مِجْعَس), &c.

In some quadrilaterals the *m* thereupon falls away. The ascertained cases of this sort are إِنْجَعِل “interpreter” (along with مِجْعَسِل); عَجْعَسِل “braggart”; دَجْعَسِل “bloody” (together with دَجْعَسِل)—(otherwise, however, مِجْعَسِل “refractory”, &c.).

§ 130^b. The following appear to be formed in *m*: عَمْعَسِل “file” with *m̄*. (from שָׁח “to rub down”); عَمْعَسِل “turtle-dove”, f. مَعْمَسِل; مَعْمَسِل “lark”; مَعْمَسِل “hoar frost” (not quite certain; a secondary form is مَعْمَسِل), and a few others. Cf. § 132.

DIMINUTIVES.

Diminutives.

With *ōn*.

§ 131. Diminutives are formed at pleasure with *ōn*: *e. g.* مِجْعَسِل “*regulus*”; اِلْهَمَسِل “minor god”; مِجْعَسِل “little book”; لَحَمَسِل “little boy”; حَمَسِل “little son”, &c.—Feminines take فَمَسِل (§ 71, 1), *e. g.* اِلْجَمَسِل “ship” (f.); اِلْجَمَسِل; اِلْجَمَسِل “little ear”; جَمَعَسِل “small stone”; جَمَعَسِل “a little bed”. *L* of the feminine termination is retained before this suffix: مِجْعَسِل “small town”; جَمَعَسِل “a small church”; اِلْجَمَسِل “a short letter”, &c. However, we have جَمَعَسِل “ane-

(¹) On the termination *ān* v. *infra* § 136.

mone” “little bride” from **محبلة** and **خوصلة** (to be pronounced no doubt as **جوصلة**) “curricie” from **جوصلة**. From the pl. **محبلة** (sg. **محبلة**) appears in this way **محبلة** “short words”.

With \bar{m} . § 132. *Rem.* \bar{m} may also be a Diminutive suffix: **محبلة**, secondary form to **محبلة** “small bird”. Yet it is not to be held as altogether certain.

With \bar{o} s. § 133. *With \bar{o} s.* Not so frequently met with as $\bar{o}n$: thus *e. g.* **نصفلة** “hatchet”; **نصفلة** “small fish”; **خطفلة** “little boy” (without any ground-form in use); **لطفلة** “little boy”, &c.—Feminine forms have **فملة**, pl. **فملة** (§ 71). \bar{l} of the fem. termination falls away before the suffix: **فملة** “small court” from **فملة**; **فملة** “small garden” from **فملة**; **فملة** “small bowls”, “cups” from **فملة**; **خطفلة** “little girl”.

Others. § 134. *Rem.* **محبلة** $\bar{m}o\bar{p}l\bar{o}k\eta$ from **محبلة** likewise appears, to be a Diminutive. Besides these we still have traces of other diminutive-endings, notably in secondary forms of the more familiar names. Compare farther § 112, as well as Diminutives formed by reduplication of the 3rd rad. § 122. Add thereto, although not attested by very old authority, **لطفلة** “a little hill”, pl. **لطفلة**, from **لطفلة** “hill”⁽¹⁾, alongside of **لطفلة**.

With $\bar{a}i$.

WITH $\bar{A}I$.

**With $\bar{a}i$
alone ($\bar{m}a\bar{i}$).**

§ 135. *With $\bar{a}i$* (**أ**, **إ**, **أ**, &c.) corresponding adjectives⁽²⁾ were formed at pleasure, from substantives, and more rarely from other nouns; notably national appellations. Thus *e. g.* **أفيلة** “fiery” from **أفيلة**; **مملكة** “kingly”; **أفيلة** $oik\bar{s}i\bar{o}s$; **أفيلة**, **أفيلة** “foreign” from **أفيلة** “foreign country”; **أفيلة** “foreign”; **أفيلة** “naked” (from the adjective **أفيلة**); **أفيلة** “external”; **أفيلة** “internal”; **أفيلة** “alone” (from the adverb **أفيلة**); **أفيلة** “belonging to”, “proper” (from **أفيلة** § 69), &c.—

(¹) Is **مملكة**, **مملكة** (in Arabic dress **مملكة**) “street” $\bar{p}\bar{o}l\bar{u}\bar{m}\eta$ by any chance an old Diminutive from **مملكة** “broad street” $\pi\lambda\alpha\bar{r}\bar{e}\bar{i}\bar{a}$?

(²) This mode of formation for the derivation of appellatives was much less frequently employed in remoter times than it came to be in later days, in the scholastic style of learned translators and imitators of Greek writings.

From the feminine **مَجْدِلَة** "old woman", **مَجْدِلَانِيَّة** "old-womanish"; but from **مَدِينَة**, -- **مَدِينَانِيَّة**, πολιτικός; and thus appears **إِمْعَانِيَّة** *ikéssios* from **إِمْعَان**.

From plurals are formed: **يَعْلَر** "effeminate" (**يَعْلَر** "women" § 146);

From **بُئْه** "booth", and **بُئْه** "banishment", are formed **بُئْه** "host", "innkeeper", **بُئْه** "exile", "outlaw"; so **بُئْه** (**بُئْه**?) "beginner". From **بُئْه** "glass", **بُئْه** "glazier".

Final *ē* or *ai* falls away throughout before the suffix. Thus ܪܡܐܢܐ "Roman", from ܪܡܐܢܐ ܦܕܡܐ; ܡܪܝܬܐ "clerk", "sacristan", from ܡܪܝܬܐ ܕܡܪܝܬܐ ("choir"); ܡܘܨܝܐ "of Moses" from ܡܘܨܐ; ܬܝܬܐ "Ninevite" from ܬܝܐ; ܕܝܠܝܐ from ܕܝܠܐ (name of a place); ܡܝܬܐ "from the convent of St. Matthew" (ܡܬܐ ܡܝܬܐ). Similarly ܕܝܕܝܐ "of Edessa", from ܕܝܕܐ; ܡܝܬܐ from ܡܝܬܐ "Samaria". But ܕܝܬܐ "northern" from ܕܝܬܐ.

(1) The West-Syrian schools arbitrarily derived ܐܪܡܝܐ "Aramaic" from ܐܪܡ, which is a copy of the Hebrew ארם, and they left the genuine ܐܪܡܝܐ with the signification of "heathen".

“of *Garmaq*”; **ܓܪܡܩܝܬܐ** “barbarian” from *βάρβαρος*; **ܐܪܫܬܐ** (along with **ܐܪܫܬܐ**) §§ 42 and 52 B) “royal” from the royal name **ܐܪܫܬܐ** *Arsaces*; **ܕܡܫܩܐ** “from **ܡܫܩܐ**” (locality-name); cf. **ܕܡܫܩܐ** “from Damascus” **ܕܡܫܩܐ**; and **ܕܡܫܩܐ** “from *Καππαδοκία*”. A like mode of formation will probably hold good also in other cases, which we can no longer settle: Thus the national appellation from **ܐܪܫܬܐ** is doubtless **ܐܪܫܬܐ**, not **ܐܪܫܬܐ**, &c. But in other cases, the need of having the primitive word clearly recognised may have had an influence here,—even at an early period,—in defiance of phonetic rules. Thus **ܕܡܫܩܐ** “from *Dēlōm*”. From **ܡܫܩܐ** come **ܡܫܩܐ** and **ܡܫܩܐ**.

More decided abbreviations we have in **ܕܡܫܩܐ** from **ܡܫܩܐ** (river at Edessa), as well as from **ܕܡܫܩܐ** (Bardesanes); **ܕܡܫܩܐ** from **ܕܡܫܩܐ** (Sidon); **ܕܡܫܩܐ** “from *Harrān*”, **ܕܡܫܩܐ**; **ܕܡܫܩܐ** (also **ܕܡܫܩܐ**), from **ܕܡܫܩܐ**; **ܕܡܫܩܐ** “from **ܕܡܫܩܐ**”; **ܕܡܫܩܐ** “from **ܕܡܫܩܐ**”.

The following are also irregular: **ܕܡܫܩܐ** “Israelite” from **ܕܡܫܩܐ**; and **ܕܡܫܩܐ** “Ishmaelite” from **ܕܡܫܩܐ**.

As shown by several of the foregoing examples, the ending may be attached even to compounds: thus,—to give farther instances—**ܕܡܫܩܐ** (late formation) *ἐλεφάντινος*, from **ܕܡܫܩܐ** “bone of the elephant”, *i. e.* “ivory”; **ܕܡܫܩܐ** “from **ܕܡܫܩܐ**”, &c. Yet along with these we have **ܕܡܫܩܐ** “Mesopotamian”, from **ܕܡܫܩܐ**; **ܕܡܫܩܐ**, from **ܕܡܫܩܐ**; **ܕܡܫܩܐ** “overseer of the refectory” (**ܕܡܫܩܐ**); **ܕܡܫܩܐ** “of Bardesanes”—*v. supra*.

Many names of cities form their *gentilicium* first from a form with *n*. Probably the ending was originally *ānāi*, but pronounced *nāi* in certain words. Thus **ܕܡܫܩܐ** “from **ܕܡܫܩܐ**”, and probably **ܕܡܫܩܐ** “from **ܕܡܫܩܐ**” (along with it, but occurring more rarely, **ܕܡܫܩܐ**).—From **ܕܡܫܩܐ** comes **ܕܡܫܩܐ** (probably *Karmōnāyē*).

In the *gentilicia* of foreign names of localities, the forms of the foreign language are sometimes made perceptible, *e. g.* **ܕܡܫܩܐ** “from **ܕܡܫܩܐ**”, after the Persian form *Marwazī*; **ܕܡܫܩܐ** “from **ܕܡܫܩܐ**”, after the more ancient Persian form *Rāgīk*.—Many more transformations too, which cannot now be checked, appear assuredly in such *gentilicia*.

One Abstract noun in *āi*, which however is perhaps of different origin, is جِبْجِبْ, more rarely كَهْجِبْ, “blame” (constr. st. جِبْجِبْ).

§ 136. The compound, made up of *ān* (§ 129) and *āi*, which we With *āna* had even in the *gentilia*, appears often, and especially in the more scientific diction, in derivatives from appellatives: the *l* of the fem. is almost always retained before it: Thus تَهْزَنْل “fiery”; يَهْزَنْل ψυχικός; هَنْزَنْل πνευματικός; جِبْهَنْل “ecclesiastical”; يَهْزَنْل “yearly”; هَنْزَنْل “blessing”; كَهْهَنْل “begging”, &c.: With the falling away of the feminine ending, however, in يَهْزَنْل “chain-formed”, from يَهْزَنْل.

As *ān* even by itself is used in this way,—which assumes a *u* before the feminine ending,—it is not always certain whether, for instance, a form ending in هَنْل is to be read هَنْل or هَنْل. There are actually found variants like هَنْل and هَنْل ἐπιγεις (f.) Jas. 3, 15.

WITH *ī*, *y*.

§ 137. These forms are, it may be, of much diversity of origin; in With *ī*, *y* part of them at least the *ī* may have been originally identical with that which has coalesced with another ending into the *āi* of the preceding sections.

To this section belongs the *i* of feminine forms like هَنْل, رَهْزَنْل, &c. (§ 71). So, farther, we have هَنْل “bee”, pl. هَنْل; هَنْل “swallow”; هَنْل “dog-fly”; هَنْل “female snake” (هَنْل “snake”, pl. هَنْل § 79 A); هَنْل “dinner”; هَنْل “streets” (§ 21 C); هَنْل “cancer”; هَنْل “shivering fit in ague”; هَنْل “a breaking out”; هَنْل “a breaking out”; هَنْل, هَنْل “bubo (in the human body)”; هَنْل “purple”; هَنْل “stomach of ruminants”; هَنْل “shivering fit in ague”; هَنْل “flame”; هَنْل “baptism”; هَنْل “flute” (and others of this form), &c.

Farther, many masculine abstract nouns, like هَنْل “robbing”; هَنْل “oppressing”; هَنْل “fettering”; هَنْل “overturning”; هَنْل “embracing”; هَنْل “formation”; هَنْل “sadness”⁽¹⁾, &c.

Perhaps also words like هَنْل “north” might belong to this class.

(1) Some of the Syrians have foolishly turned the form هَنْل “affliction”,—fashioned according to this section,—into a form هَنْل, as if it had the Greek ending *ia*.

WITH *ŪTH*.With *ūth*.

§ 138. A. This suffix serves to form Abstract nouns from nouns of all kinds (for inflection v. § 76). Thus *e.g.* مَلِكُومَا “kingdom”; شَجَاعَتُومَا “heroism”; مِيرَاثُومَا “inheritance”; مَوْتُومَا “mortality”; جِهَانِيَّةُومَا “externality”, “exterior”; لُحْمَا “goodness”, “good”; مِلْكِيَّةُومَا “property, attribute”; تَرْكُومَا “abandonment” (from تَرْكُومَا *nomen agentis* from تَرْكُومَا “was abandoned” § 130); كَلَامُومَا “revelation”; رِجَاسُومَا “consent” (رِجَاسُ), &c. So even اِكُونُومَا *oikonomia*. The extension of this mode of formation is unlimited: particularly in scientific diction new examples are constantly appearing. Many of these forms, however, are very old, such as شَرِيفُومَا *sharīf*; هَيْكَلُومَا “extreme old age”; اِيْمَانُومَا “belief”, their primitive words being no longer extant. Infinitives in *—* also belong to this section (v.— ‘Verb’). From plurals are formed اَبْنَاهُومَا “fatherhood”, alongside of اَبْنَاءُومَا “patrocinium”, and اَيْمَانُومَا “maidenhood” (cf. herewith § 135).

B. From roots *tert.* — there are formed مِثَالُومَا “equality” (from مِثَالُومَا, مِثَالُومَا); طَهَارُومَا “purity”; مَجْدُومَا “magnificence”; زِنَاومَا “fornication” (from زِنَا, زِنَا); عِلْدُومَا “childlessness”, and many others. But, alongside of these, there are other forms also which follow a more ancient method,— that of omitting the last radical: اِفْهَامُومَا “innocence” (from اِفْهَامُومَا); اِخْلَاصُومَا “banishment”; اَعْمَالُومَا “a meal”; اِشْتِغَالُومَا “petition”.—In اِشْتِغَالُومَا “form”, and اِشْتِغَالُومَا “thing” (§ 76 B), and likewise in اِشْتِغَالُومَا “correction” (اِشْتِغَالُومَا, اِشْتِغَالُومَا); اِشْتِغَالُومَا “censure”; اِشْتِغَالُومَا “watering”; اِشْتِغَالُومَا “fight”; اِشْتِغَالُومَا “banquet”,—it is not quite certain whether or not the abstract-suffix belonged originally to these words: and the same question arises in the case of اِشْتِغَالُومَا “atonement”, and اِشْتِغَالُومَا “corruption” (§ 127).

§ 139. TRACES OF OTHER WORD-FORMING SUFFIXES.

Traces of suffixes, like *ām*, *el*, *n* (اِمْلَا, اِمْلَا “flea”) are still repeatedly met with, but the words concerned no longer form an established class, and they may be regarded as multilaterals.

FOREIGN SUFFIXES.

§ 140. The suffix *αριος*, current in later Greek, but originally Latin,—which appears in several words, like **بانياريوس** “bath-master”, and some others,—has also been joined to the Persian but adopted word **پيلار** “pillar”, the Persian **خالم** “falcon”, and the pure Syriac **الاج** “ship”, thus: **پيلار** *στυλίτης*; **خالف** “falconer”; **الاج** “ship-master”. The Persian *kān* is added to the Syriac **سفن** “ass”; **سفن** *سفن* “ass-driver”, and to the Greek **κοιτών** *κοιτών* “chamberlain”. So, in addition, we have **βοτρωδης** from the Syriac **هفلا** “a bunch of grapes”. From **لعج** “played” is formed, after the fashion of Greek words like *εὐθηνία* or *σαφήνεια*, **لعج** “a game”. Cf. **لعل** “luxury”, “wantonness” [I Tim. 5, 6] *σπρῆνος* (or rather a secondary form— not yet, it is true, otherwise authenticated—*σπρηνσία*).

Foreign
suffixes.

C. COMPOUNDS.

C. Com-
pounds.

§ 141. Several words, regularly and closely associated in a genitive connection, are treated as a single word, and attach to their second member those endings, which the first (standing in the constr. st.) should have received. Thus **لع** (constr. st. of **لع** “ground” § 146) forms with **لع** (pl. **لعل**) “wall” a firm compound **لعلع** “foundation”, of which the plural is **لعلل**; from this quite a new verb then originates, **لعل** (also written **لعل**) “he founded”. So too are treated several compounds of **لع** “house”, *e. g.* **لع** *مكه* “tombs”, “graves built inside”; **لع** *معقل* “storehouses”; **لع** *يد* “houses of nativity”, *i. e.* “constellations of nativity” (*γενέσεις*), &c.; and also other compounds, such as **لعلع** (“lord of...”) “enemy”, **لعلع** “enemies”, **لعلع** “female enemy”, **لعلع** “enmity”; **لع** *بش* “beginnings of a month”; **لع** *بش* “*capra montis*”, “steinbock”, pl. **لع** *بش* “steinbocks”; **لع** *بش* “wild goats”; **لع** *بش* “sentence” (“judicial decision”). pl. **لع** *بش*; **لع** *بش* “punishments”; and thus also several others, though not a great number of them,—while, in cases quite analogous, the ordinary procedure is followed, *e. g.* **لع** *بش* “*filia vocis*”, *i. e.* “word”,

Genitive-
com-
pounds.

pl. **ܠܗܝܠܐ**, and so with all compounds of **ܒܢܐ** “son” and **ܒܬܐ** “daughter”, however close the combination may sometimes be.

Some compounds show a more decided blending of sounds. Thus, for instance, **ܡܠܟܐ** “pillow” [“cushioned couch”—“*pulvinar*”], pl. **ܡܠܟܐܝܬܐ** (§ 79 A), of which the first portion is equivalent to **ܡܠܟܐ**, while the second is a form nearly related to **ܡܠܟܐ** “foundation”. So **ܡܠܟܐ** ‘name of a tendon’ = **ܡܠܟܐ**; **ܡܠܟܐ** (¹), pl. **ܡܠܟܐܝܬܐ** or even **ܡܠܟܐܝܬܐ** “navel” = **ܡܠܟܐ** **ܡܠܟܐ** “basis(?) of the navel”, and some others. Cf. § 125.

Gender of
such com-
pounds.

§ 142. The second member of such compounds determines even the gender and number. Thus **ܡܠܟܐ** **ܡܠܟܐ** “*domus* (m.) *sabbatis* (f.)” i. e. “refectory”, and **ܡܠܟܐ** **ܡܠܟܐ** “chapel”, “house of prayer” are feminine: **ܡܠܟܐ** **ܡܠܟܐ** “half of the day”, “mid-day”, is used as masculine: **ܡܠܟܐ** **ܡܠܟܐ** “face (f. pl.) of the door (m. sing.)” = “curtain” is always masc. sing.

Compounds
with *lā*.

§ 143. A special class is formed by nouns compounded closely with **ܠܐ** “not”, like **ܠܐ** **ܡܠܟܐ** “immortal”, f. **ܠܐ** **ܡܠܟܐ**, pl. **ܠܐ** **ܡܠܟܐܝܬܐ**, **ܠܐ** **ܡܠܟܐܝܬܐ**, &c.; **ܠܐ** **ܡܠܟܐ** “immortality”; **ܠܐ** **ܡܠܟܐ** “non-arrival”, &c.

Remark on
the treat-
ment of
Greek
proper-
names.

D. REMARK ON THE TREATMENT OF GREEK PROPER-NAMES.

§ 144. *Greek proper-names* in **ος** and **ας** are used either in the nominative- or vocative-form: **ܡܠܟܐ**; **ܡܠܟܐ**; **ܡܠܟܐܝܬܐ**; **ܡܠܟܐ** (**Θευδα**), &c.; or (used, however, also as subject &c.) **ܡܠܟܐ**; **ܡܠܟܐ**; **ܡܠܟܐܝܬܐ**; **ܡܠܟܐܝܬܐ**; **ܡܠܟܐܝܬܐ**; &c. The East-Syrians however write **ܡܠܟܐ** for this **ܡܠܟܐ** and **ܡܠܟܐ**, or even **ܡܠܟܐ** without any difference in the pronunciation.

The termination **ιος**, **ειος** very frequently falls completely away: sometimes there still remains of it a **ܐ**: **ܡܠܟܐ** alongside of **ܡܠܟܐܝܬܐ** **Μαυρίκιος**; **ܡܠܟܐ** **Ἰγνάτιος**; **ܡܠܟܐ**, **ܡܠܟܐ**, **ܡܠܟܐ** **Βασίλειος**; **ܡܠܟܐ**, **ܡܠܟܐ** **Ζηρόβιος** (also **ܡܠܟܐܝܬܐ**); **ܡܠܟܐ**, **ܡܠܟܐ** **Δρόντιος**, &c. This happens too, though much more rarely, with the simple **ος**, e. g. **ܡܠܟܐ**, as

(¹) Vocalisation not settled.

well as **حده**, **جها** *Báaros*; **ألهم** *'Atrawīnos*. Of course there are found, besides, many deviations from the accurate Greek forms, which are not limited to the terminations.

E. ATTACHMENT OF THE POSSESSIVE SUFFIXES.

Attachment
of the pos-
sessive suf-
fixes.

§ 145. A. The Suffixes enumerated in § 65 coalesce with the *ai* of the pl. m. into the following forms:

| | | | | |
|----------------------------|--------------|-----------------|----------------|----------|
| Suffixes of the Plural. | { “my” | أنا | “our” | نحن |
| | { “thy (m.)” | أنت (م.) | { “your (m.)” | أنت (م.) |
| | { “thy (f.)” | أنت (ف.) | { “your (f.)” | أنت (ف.) |
| | { “his” | هو (هو) § 49 B) | { “their (m.)” | هم |
| | { “her” | هي | { “their (f.)” | هن |

Thus the same scheme holds throughout; only **هو** from *auhi* constitutes a deviation. Notice that the otherwise constantly soft **هـ** of the 2nd pers. becomes hard after *ai*.

Example: **أحكام** “judgment” (constr. and abs. st. **أحكام**; pl. **أحكام**, **أحكام**).

Singular:

| | |
|--------------------------|--------------------------|
| أحكامي my judgment | أحكامنا our judgment |
| أحكامك thy (m.) judgment | أحكامك thy (m.) judgment |
| أحكامك thy (f.) „ | أحكامك thy (f.) „ |
| أحكامه his „ | أحكامهم their (m.) „ |
| أحكامها her „ | أحكامهن their (f.) „ |

Plural:

| | |
|---------------------------|---------------------------|
| أحكامي my judgments | أحكامنا our judgments |
| أحكامك thy (m.) judgments | أحكامك thy (m.) judgments |
| أحكامك thy (f.) „ | أحكامك thy (f.) „ |
| أحكامه his „ | أحكامهم their (m.) „ |
| أحكامها her „ | أحكامهن their (f.) „ |

B. No difficulty of any kind is occasioned in attaching the suffixes to any noun, of which the stem or ground-form (*i. e.* the form left after removal of the termination *ā*) has a long vowel—or another consonant

without a vowel—before the final letter, or ends in a double-consonant: thus *e. g.*, like **بِلَا** given above, **حُجْمَلَا** “garment”; **حَكْمَلَا**, **حَكْمَلَا**; **حَكْمَلَا**; **مِصْلَا** “silver”: **مِصْلَا**⁽¹⁾, **مِصْلَا**⁽²⁾; **أُمْلَا** “mother”; **أُمْلَا**, **أُمْلَا**⁽³⁾, &c.

The vocalisation in these cases is, throughout, the same as in the emphatic state.

Rem. No difference of treatment is exhibited here between words of the simplest formation with originally one short vowel, and those with originally two short vowels. Like **دَاهِرَا** (from *dahāwā*), we have not merely **دَاهِرَا**, but also **دَاهِرَا**, **دَاهِرَا**⁽⁴⁾. If,—besides **أَيَّازَا**, **أَيَّازَا** from **أَيَّازَا** (for *atharā*) “place”,—**أَيَّازَا**, **أَيَّازَا** are occasionally met with, it is not the original vocalisation which is maintained therein, but one which is to be understood as a method of facilitating pronunciation in accordance with § 52 B, just as, with words of the simplest formation there is written also upon occasion **لَاوَحَا** (= **لَاوَحَا**), **أَوَحَا**, **أَوَحَا**.

C. This method prevails also with all terminations of the pl. f.; and suffixes are attached thereto in the same way as to the singular. Like **قُلُوبَا** “queens” we read, for instance, **قُلُوبَا**, **قُلُوبَا**; **قُلُوبَا**, &c. It is the same with those of the pl. m.,—with the exception of many forms *tertiæ* — for which *v. infra*, K. Like **مُكَلَا** “kings”, **مُكَلَا** “witnesses”, we have **مُكَلَا**, **مُكَلَا**, **مُكَلَا**; **مُكَلَا**, **مُكَلَا**, &c.

D. Even with forms which have a short vowel before the final consonant, including the feminine termination *ath* (**أُثَا**) the vocalisation entirely resembles, for all suffixes, that of the emphatic state, with the exception of the 1st sing. and 2nd and 3rd pl. Thus like **يُمَجَلَا** “taking”, from **يُمَجَلَا**, and **يُمَجَلَا**, from **يُمَجَلَا**, so too **يُمَجَلَا**, **يُمَجَلَا**, **يُمَجَلَا**, **يُمَجَلَا**, **يُمَجَلَا**; **يُمَجَلَا**, **يُمَجَلَا**, **يُمَجَلَا**, **يُمَجَلَا**, **يُمَجَلَا**.

E. At the approach of the suffixes of the 1st sing. and 2nd and 3rd pl., the short vowels before the final consonant are frequently retained,

(1) Thus **أَيَّازَا**, **أَيَّازَا**, **أَيَّازَا**, **أَيَّازَا**; **أَيَّازَا**, **أَيَّازَا**, &c.

(2) Thus **أَيَّازَا**, **أَيَّازَا**, **أَيَّازَا**, **أَيَّازَا**, &c.

(3) Thus **أَيَّازَا**, **أَيَّازَا**, &c.

(4) Thus **أَيَّازَا**. Cf. farther **أَيَّازَا**, **أَيَّازَا**, **أَيَّازَا**, **أَيَّازَا**, &c.

although in other cases they disappear, no doubt from the analogy of the other forms. They are retained throughout, where there is no feminine ending, except in the instances given under J: Thus **ܡܚܡܕܐ** (**ܡܚܡܕܐ**, **ܡܚܡܕܐ** &c.); **ܡܚܡܕܐ**, **ܡܚܡܕܐ**, **ܡܚܡܕܐ**, **ܡܚܡܕܐ**. So **ܡܚܡܕܐ** “my burden”; **ܡܚܡܕܐ** “my speech”; **ܡܚܡܕܐ** “their seat”; **ܡܚܡܕܐ** “my friend” &c.

F. *a* of the feminine-ending *ath* disappears before these suffixes [that is to say, the analogy of the emph. state is followed], when the middle consonant has a short vowel; thus like **ܡܚܡܕܐ** “vengeance”, **ܡܚܡܕܐ**, and **ܡܚܡܕܐ**, **ܡܚܡܕܐ**; **ܡܚܡܕܐ** “watch”, **ܡܚܡܕܐ**; **ܡܚܡܕܐ** “thought”, **ܡܚܡܕܐ**; **ܡܚܡܕܐ**, **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “service”, **ܡܚܡܕܐ**; **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “praise”, **ܡܚܡܕܐ**; **ܡܚܡܕܐ**, **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “a mother”, **ܡܚܡܕܐ**; **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “throat”, **ܡܚܡܕܐ**; **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “eating”, **ܡܚܡܕܐ**, &c. So **ܡܚܡܕܐ** “vine” (for **ܡܚܡܕܐ**), **ܡܚܡܕܐ**, &c.

Thus also with many, which have a long vowel in the syllable preceding the *h* of the feminine: **ܡܚܡܕܐ** “rest, pleasure”, **ܡܚܡܕܐ**; **ܡܚܡܕܐ** “my enemy (f.)”; **ܡܚܡܕܐ** “their hair”; **ܡܚܡܕܐ** “*proxima mea*”; **ܡܚܡܕܐ** “their synagogue”; **ܡܚܡܕܐ** “their first”; **ܡܚܡܕܐ** “net”, **ܡܚܡܕܐ**; **ܡܚܡܕܐ** “evil”; **ܡܚܡܕܐ** “my mare”, **ܡܚܡܕܐ** (also written **ܡܚܡܕܐ**, **ܡܚܡܕܐ**, but all to be pronounced *mit*) “my dead (f.)” (§ 26 B).

Where the long vowel represents a radical *o* or *u*, there is a good deal of fluctuation. Thus **ܡܚܡܕܐ** “their city”, but **ܡܚܡܕܐ**; with reversed procedure in **ܡܚܡܕܐ** “my good”, but **ܡܚܡܕܐ**; **ܡܚܡܕܐ** “my Lady, mistress”, as well as **ܡܚܡܕܐ** “my necessity”; **ܡܚܡܕܐ** “height”, **ܡܚܡܕܐ**; **ܡܚܡܕܐ** “hour”. With falling away again, **ܡܚܡܕܐ** “their form”, and with *a* **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “troop”. In some cases the usage has fluctuated. Thus **ܡܚܡܕܐ** “their treasure” with Ephraim, while in the Bible tradition we have **ܡܚܡܕܐ**. From **ܡܚܡܕܐ** “church” the East-Syrians have **ܡܚܡܕܐ** *‘ēoth*, the West-Syrians **ܡܚܡܕܐ** *‘it*.

G. Th *a* is retained, when the middle consonant wants the vowel. Thus **ܡܚܡܕܐ**, **ܡܚܡܕܐ**, **ܡܚܡܕܐ**; **ܡܚܡܕܐ** “tear”; **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “blessing”; **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “fright”; **ܡܚܡܕܐ** “riddle”. So too **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “question”; **ܡܚܡܕܐ**, **ܡܚܡܕܐ** “fatigue”; **ܡܚܡܕܐ**.

تَبْوَاجِف “joy” (from *ḥadwêthû*, or *ḥadûthû* § 40 D. 101), &c. Thus also with diphthongs, like مَهْجَلَف “stature”; مَهْجَلَف “quaking”; مَهْجَلَف “guilt”, &c.—It is the same when the middle radical is doubled in cases like مَهْجَلَف “pleasure”; مَهْجَلَف “word”; مَهْجَلَف “garden”; مَهْجَلَف “basis”; مَهْجَلَف “place”, &c. مَهْجَلَف “sleep” conforms to these examples: مَهْجَلَف; while from analogous formations (§ 105) we have مَهْجَلَف “care”; مَهْجَلَف, مَهْجَلَف (for which, however, the old poets have مَهْجَلَف, مَهْجَلَف). So مَهْجَلَف “maid-servant”; مَهْجَلَف “end”; مَهْجَلَف “basis”.

H. The feminines of derivatives from *tertiæ* ُ present no difficulty. ُ, ُ are there retained unaltered: مَهْجَلَف “prisoner (f.)”; مَهْجَلَف “city”; مَهْجَلَف “praising”; مَهْجَلَف “conversation”; مَهْجَلَف “escort”.—مَهْجَلَف “stroke”; مَهْجَلَف “prayer”.—Similarly, of course, with those in ُ, and abstracts in ُ.

J. Forms which end in ُ in the abs. st. sing. preserve their vocalisation before the suffixes of the 2nd and 3rd sing. and the 1st pl. thus, مَهْجَلَف, مَهْجَلَف “pious”; مَهْجَلَف “throne”: مَهْجَلَف, مَهْجَلَف; مَهْجَلَف, &c.

مَهْجَلَف (constr. st. مَهْجَلَف), مَهْجَلَف “camp”, مَهْجَلَف “drinking” form with the suffix of the 1st sing. مَهْجَلَف, مَهْجَلَف, مَهْجَلَف. In other cases those which end in ُ in the emphatic st. have ُ, which is either not pronounced at all, as in East-Syrian, or, as in West-Syrian, pronounced as a simple ̣: sometimes only one simple ُ is written instead of the two: مَهْجَلَف (يُسَ) § 17) or مَهْجَلَف “my meditation”; مَهْجَلَف or مَهْجَلَف “my boy”; مَهْجَلَف or مَهْجَلَف “mine elect”; مَهْجَلَف “my suffocation”; مَهْجَلَف, مَهْجَلَف “my shepherd”. If the ُ stands after a vowel, the suffix is then at all events silent; thus from مَهْجَلَف “creator”, مَهْجَلَف; from مَهْجَلَف “call”, مَهْجَلَف.

The ُ of the suffix is in like manner silent after ُ as final radical: مَهْجَلَف “my consolation”; مَهْجَلَف “mine enemy, [my hater]”; and so مَهْجَلَف “my lord” (= مَهْجَلَف).

Before the suffixes of the 2nd and 3rd pl. we have, in accordance with § 40 C, مَهْجَلَف; مَهْجَلَف “their confusion”, &c. So too the West-Syrians have مَهْجَلَف, مَهْجَلَف, &c., while the East-Syrians have مَهْجَلَف, مَهْجَلَف, &c.

K. In the pl. short adjectives may treat the radical *y* as a strong consonant, but they may also fashion shorter forms: **نُتَبِّفُ** “those who see you”, alongside of **فُجْتِهَو** “their captors”, **فُجْتِ** “our captors”: **فُكَلِّهَو** “those who drink it”; **نُتَقِيهَو** and **سُتَقِيهَو** “his pious ones”; **فُحَيِّهَو** and **لُحَيِّهَو** “his young men”. Pure substantives have always the shorter form: **قُدَج**, **قُدَجَف**, **قُدَجِه** “bowels”; **قُدِهَو** “*catuli ejus*”, &c. So **عَمِلَا** “heaven”: **عَمِصَف**, &c. Compare with all this § 73.

L. Greek words in **αὐ ος**, **αὐ οι** (pl.), **αὐ ας**, &c. do not take suffixes (§ 225).—**διαθήκη** takes suffixes, as if it were a plural, without however being construed as a plural: **بِتَمَمِه** “his testament”; **بِتَمَصِر** (sg. f.) &c. In the very same way occur **لُتَمَمِه**, **لُتَمَصِر** “my, his price” from **τιμή** as a sing. fem. Perhaps there are still other Greek words in *η*, which are thus treated.

F. LIST OF ANOMALOUS NOUNS.

F. List of
anomalous
nouns.
Substan-
tives and
adjectives

§ 146. **أَبَا** “father”
أَخَا “brother”
سَخَا “father-in-law” } end properly in *ā*:

Accordingly we have **أَجَهِي**, **أَجَهِي**, **أَجَهِي**, **أَجَهِي**, **أَجَهِي**, **أَجَهِي**. So **أَخَهِي**, **أَخَهِي**; **سَخَهِي**, **سَخَهِي**, &c. But, **أَجَا** “my father”, **أَخَا** “my brother”, **سَخَا** “my father-in-law”. Abs. and constr. states are wanting.—Pl. **أَتِلَا** (**أَتِلَا**, &c.), but **أَجَدَا** or **أَجَدَا**.

أَخَا “sister” (without constr. or abs. st.); **أَخَا**, &c.; pl. **أَخَا**.—**أَخَا** “mother-in-law” (plur.?):

أَخَا “mother”; **أَخَا**, &c.; pl. **أَخَا**.

أَخَا “son”; emph. st. **أَخَا**. With suff. **أَخَا**, **أَخَا**, &c., but **أَخَا**. **أَخَا**, &c. pl. **أَخَا**; with suff. **أَخَا**, &c.

أَخَا “daughter”; wanting abs. st.; constr. st. **أَخَا**; **أَخَا**, &c.; but **أَخَا**; pl. **أَخَا**, &c.). **أَخَا**, &c.; pl. **أَخَا**, &c.).

أَخَا “name”; **أَخَا**, **أَخَا**, &c.; pl. **أَخَا**, and **أَخَا**.

أَخَا “blood”; **أَخَا**, **أَخَا**; pl. **أَخَا**.

ܪܬܐ “kind, species”; constr. st. ܪܬܐ (West-Syrian ܪܬܐ); pl. ܪܬܐ, ܪܬܐ, &c. An early naturalised Persian word.

ܠܬܡܐ “mamma”; ܠܬܡܐ; pl. ܠܬܡܐ, ܠܬܡܐ, &c.

ܠܬܡܐ “hand” (for ܠܬܡܐ § 40 C); constr. st. ܠܬܡܐ, particularly in transferred application and adverbial use (ܠܬܡܐ “by means of”, “owing to”; ܠܬܡܐ ܠܬܡܐ “by the side of the river”, &c.), and ܠܬܡܐ (substantively); thus before suffixes:—ܠܬܡܐ, ܠܬܡܐ, ܠܬܡܐ, &c. (ܠܬܡܐ “through them”: In West-Syrian appears indeed the artificial formation ܠܬܡܐ ܕܠܬܡܐ). Pl. ܠܬܡܐ, ܠܬܡܐ, ܠܬܡܐ: with suffix, ܠܬܡܐ, &c. ܠܬܡܐ (East-Syrian ܠܬܡܐ “handles”).

ܥܥܬܐ “heaven”; ܥܥܬܐ (§ 73), ܥܥܬܐ, ܥܥܬܐ, &c.: In form always plural.

ܡܬܐ “water”; ܡܬܐ, ܡܬܐ. With suffixes, at pleasure either ܡܬܐ, ܡܬܐ, ܡܬܐ, ܡܬܐ, ܡܬܐ, ܡܬܐ, or ܡܬܐ, ܡܬܐ, ܡܬܐ, &c.

ܠܥܬܐ “ground, bottom”; constr. st. ܠܥܬܐ, East-Syrian ܠܥܬܐ, (almost never occurring except in combinations like ܠܥܬܐ ܠܥܬܐ “foundation”; ܠܥܬܐ ܠܥܬܐ “waste from storehouses”). With suff. ܠܥܬܐ, ܠܥܬܐ; Pl. ܠܥܬܐ; and with suff. ܠܥܬܐ; and also ܠܥܬܐ “their seats”, &c.

ܥܬܐ “year”; abs. st. ܥܬܐ; constr. st. ܥܬܐ (doubtful whether used with suffixes): pl. ܥܬܐ, ܥܬܐ, ܥܬܐ; with suff. ܥܬܐ, &c.

ܠܥܬܐ “maid-servant” (probably without abs. or constr. state); ܠܥܬܐ, ܠܥܬܐ, &c.—ܠܥܬܐ, ܠܥܬܐ.

ܠܥܬܐ “lip”: abs. st. ܠܥܬܐ; constr. st. ܠܥܬܐ; ܠܥܬܐ, &c.—ܠܥܬܐ.

ܠܥܬܐ, ܠܥܬܐ “side, face”; ܠܥܬܐ. Defective parts supplied from ܠܥܬܐ “face”, ܠܥܬܐ, ܠܥܬܐ, &c.; (properly Dual of ܠܥܬܐ “nose” § 28).

ܠܥܬܐ, ܠܥܬܐ (better ܠܥܬܐ “lungs”. Pl. ܠܥܬܐ; according to others (perhaps more correctly) ܠܥܬܐ, i. e. ܠܥܬܐ.

ܥܬܐ “house”: abs. st. ܥܬܐ (§ 26 C); constr. st. ܥܬܐ; ܥܬܐ, &c.: pl. ܥܬܐ, ܥܬܐ, ܥܬܐ, &c.

ܠܥܬܐ, ܠܥܬܐ (two different modes of writing down the same pronunciation of the word *attā, atō*) “woman”: constr. st. ܠܥܬܐ; ܠܥܬܐ, &c.

Pl. **يَقْدَمِينَ**, **يَقْتَع**, **يَعْتَف**, &c.—As a diminutive, appears **يَقْدَمِينَ** “little women”. Sing. of this form is said to be **يَقْدَمِيْنِ**.

أَنف, **نَف** “one”, *τις* (“man”); pl. **أَنف**, **نَف** “several”, “certain” *τινές*. The emph. st. **أَنف** signifies “man”, “of human nature”, but much more frequently it bears the original collective sense, “men” or “people”. It is never found in the emph. st. in the plural; but in the constr. st. and with suff. it is found only in the pl.: **أَنف مِن** “the people of the town”, &c.; **أَنفَة** “his people”, &c. “Man” is more accurately expressed by “son of man” or “a son of men” **جَنف**, **جَنف**, **جَنف**, **جَنف**; pl. **جَنف**, **جَنف**. Very rarely we meet with **جَنف** “man”; rarely with **جَنف** “woman”.

جَنف, **جَنف** or **جَنف**, **جَنف** (§ 49 A); there is no constr. st., and it is almost never used with suff. Abs.st. is **جَنف** (for which **جَنف** is often improperly written, § 16 (C. Rem.) and **جَنف** (**جَنف** not so good) in the combination **جَنف لَيْلَوم** “by night and day” (§ 243), also “the space of a night and a day”. On rare occasions the words are found in reversed order **جَنف**, **جَنف**. Pl. **جَنف**, **جَنف**.

لَيْلَوم “lion” (for **لَيْلَوم**); no constr. or abs. st. Pl. **لَيْلَوم**, **لَيْلَوم**. — Fem. **لَيْلَوم** “lioness”; pl. no doubt **لَيْلَوم**.

لَيْلَوم (for **لَيْلَوم**) “cucumber”; pl. **لَيْلَوم**, **لَيْلَوم**, and later form (as if we had in this case the abstract-ending **لَيْلَوم**).

لَيْلَوم (only used of God and of Christ), and **لَيْلَوم** (= **لَيْلَوم**) “master, lord” constr. st. **لَيْلَوم**. A secondary form of the constr. st. *mār* appears to present itself in **لَيْلَوم** *Spic.* 41, 15, and even **لَيْلَوم** in the ancient Inscription ZDMG XXXVI, tab. 1, 8 = **لَيْلَوم** “the lord of the gods”, *i. e.*, *Zeus*⁽¹⁾. Abs. st. wanting; **لَيْلَوم**, **لَيْلَوم**, &c.; pl. **لَيْلَوم** and more rarely **لَيْلَوم**, **لَيْلَوم**; with suff. **لَيْلَوم**, &c., or even **لَيْلَوم**, **لَيْلَوم** (but hardly a corresponding constr. st., or corresponding forms with suffixes). — Fem. **لَيْلَوم**, **لَيْلَوم**, **لَيْلَوم**; **لَيْلَوم**, &c.

لَيْلَوم “city, village”; abs. st. **لَيْلَوم**; constr. st. **لَيْلَوم**, also **لَيْلَوم**; with suff. **لَيْلَوم**, **لَيْلَوم**, &c.; pl. (the collective) **لَيْلَوم**; constr. st. **لَيْلَوم**;

(1) In **لَيْلَوم** Euseb. Church Hist. 395, 5 (but the manuscript is of the year 462) we have before us no doubt merely a short-hand mode of writing. The phrase intended must have been the common one, *mārē khol*.

no abs. st. Pl. with suff. (1) **مَتهَينَ**, **مَتهَينِ**, (2) more frequently **مَتهَينِ**, **مَتهَينِ**, **مَتهَينِ**, &c.—As secondary forms of the pl., **مَتهَينِ** and **مَتهَينِ** (§ 89, end).—Cf. besides the purely artificial imitation **مَتهَينِ مَتهَينِ** *κωμοπόλεις* ["village-towns", or "country towns"].

مَتهَينِ "ass"; pl. **مَتهَينِ**, but also (when a collective, like **مَتهَينِ**) **مَتهَينِ**. With suff. **مَتهَينِ**, **مَتهَينِ**, &c.

مَتهَينِ "folk"; pl. **مَتهَينِ**; in isolated cases, **مَتهَينِ**.

مَتهَينِ, f. **مَتهَينِ**, **مَتهَينِ** "young" forms, as an adjective and also in the meaning "servant", in accordance with rule, **مَتهَينِ**, **مَتهَينِ**; **مَتهَينِ** ("his young men"), &c.; **مَتهَينِ**, **مَتهَينِ**, &c.; but in the meaning "boy", "girl": **مَتهَينِ** (it is a matter of question whether it has suffixes in this meaning); **مَتهَينِ**. In like manner **مَتهَينِ** "piece (of bread)"; pl. **مَتهَينِ**: and **مَتهَينِ** "breast", with **مَتهَينِ** (§ 79 A), as well as **مَتهَينِ**.

مَتهَينِ "like"; pl. f. emph. st. **مَتهَينِ**, pl. m. **مَتهَينِ**. The other forms are doubtful.

مَتهَينِ "alius": **مَتهَينِ**; f. **مَتهَينِ** (East-Syrian: **مَتهَينِ**); **مَتهَينِ**; **مَتهَينِ**; **مَتهَينِ**; **مَتهَينِ**; **مَتهَينِ**; **مَتهَينِ**.

مَتهَينِ "great", "master", &c.; **مَتهَينِ**, **مَتهَينِ**, &c. Pl. "great, tall, grown up", **مَتهَينِ**, **مَتهَينِ**, **مَتهَينِ**—**مَتهَينِ**: **مَتهَينِ**, **مَتهَينِ**, **مَتهَينِ**—"great ones": **مَتهَينِ**, **مَتهَينِ**, **مَتهَينِ**; **مَتهَينِ**, **مَتهَينِ**, **مَتهَينِ**, &c.; f. **مَتهَينِ**, &c.—"teachers": **مَتهَينِ**, **مَتهَينِ**, &c. In close combinations, in pl. constr. st. we have, **مَتهَينِ**, **مَتهَينِ**, &c. **مَتهَينِ** "householders"; **مَتهَينِ** "high priests", &c.—In very rare instances we may even come upon a singular **مَتهَينِ** (used as an Adjective): Probably the forms **مَتهَينِ** &c. never occurred as plurals in the earlier times.

So **مَتهَينِ**, **مَتهَينِ** "small" (pl.), of which the singular in use is **مَتهَينِ**. The sing. **مَتهَينِ** is very rarely used indeed.

From **مَتهَينِ** "roofing", the West-Syrians form **مَتهَينِ**, the East-Syrians **مَتهَينِ**, as if it stood **مَتهَينِ**: thus they treat the word exactly in the way which is usually adopted with forms *med. gem.* (§ 59).

Pro-
nominals.

§ 147. We might mention here also one or two nouns of vague meaning:

مَتهَينِ "something" (exceedingly rare, **مَتهَينِ**), indeclinable: a later pl. however is **مَتهَينِ** "things".

ܦܥܝܬܐ “a certain one” f. ܦܥܝܬܐ.

ܦܥܝܬܐ (East-Syrian) and ܦܥܝܬܐ (West-Syrian) “a certain number”, from ܦܥܝܬܐ (ܦܥܝܬܐ) (v. § 146) and the above-mentioned ܦܥܝܬܐ.

3. NUMERALS.

3 Numerals.

§ 148.

CARDINAL NUMBERS.

Cardinal
numbers
Leading
forms.

First Decade.

| m. | f. | m. | f. |
|----------|-------|-----------------|-------|
| 1. ܫܠܫ | ܫܠܫܐ | 6. ܬܬܝܬܐ, ܬܬܝܬܐ | ܬܬܝܬܐ |
| 2. ܬܬܝܬܐ | ܬܬܝܬܐ | 7. ܫܬܬܐ | ܫܬܬܐ |
| 3. ܬܬܝܬܐ | ܬܬܝܬܐ | 8. ܬܬܝܬܐ | ܬܬܝܬܐ |
| 4. ܬܬܝܬܐ | ܬܬܝܬܐ | 9. ܬܬܝܬܐ | ܬܬܝܬܐ |
| 5. ܬܬܝܬܐ | ܬܬܝܬܐ | 10. ܬܬܝܬܐ | ܬܬܝܬܐ |

Rem. ܬܬܝܬܐ “some”; f. ܬܬܝܬܐ, may be regarded as plural of ܬܬܝܬܐ.

B. The numerals 11—19 show secondary forms of many sorts, and fluctuate in their vocalisation. Various modes of expressing the vowels, which are occasionally found, are very doubtful or to be rejected altogether.

Second Decade.

| m. | f. |
|--------------------------|--|
| 11. ܬܬܝܬܐ | ܬܬܝܬܐ (ܬܬܝܬܐ). |
| 12. ܬܬܝܬܐ | ܬܬܝܬܐ (ܬܬܝܬܐ). |
| 13. ܬܬܝܬܐ | ܬܬܝܬܐ (ܬܬܝܬܐ). |
| 14. ܬܬܝܬܐ ⁽¹⁾ | ܬܬܝܬܐ (ܬܬܝܬܐ) and ܬܬܝܬܐ (rarely). |
| 15. ܬܬܝܬܐ ⁽¹⁾ | ܬܬܝܬܐ, ܬܬܝܬܐ. |
| 16. ⁽²⁾ | East-Syrian ܬܬܝܬܐ, and ܬܬܝܬܐ, West-Syrian ܬܬܝܬܐ. |

⁽¹⁾ Known to the author only from grammatical tradition.

⁽²⁾ In all expressions of the numeral 16 attested by ancient authorities (*šet-ta'sar*, *šetta'sêrê*; *šêtha'sar*, *šêtha'sêrê*; (*e*)*šta'sar*) only one ܬ is taken into account:

| | m. | f. |
|-------------------------|----------------------------------|--|
| 17. مَجْدَحِي (rarely) | مَجْدَحِي, commonly مَجْدَحِي | مَجْدَحِي (مَجْدَحِي) & مَجْدَحِي (rarely). |
| 18. اَمْيَحِي (rarely) | اَمْيَحِي | اَمْيَحِي (اَمْيَحِي). |
| 19. اَمْيَحِي (rarely). | اَمْيَحِي, commonly اَمْيَحِي | اَمْيَحِي (اَمْيَحِي). |

(C. *Tens.* The tens are:

| | |
|-------------|---------------------------------|
| 20. عَشْر | 60. عِشْر, عِشْر |
| 30. ثَلَاث | 70. سَبْع |
| 40. اَرْبَع | 80. اَصْنَب, also written اصْنا |
| 50. خَمْس | 90. اِصْب |

100 is مِئَة (مِئَة, v. § 43 E).

200 is مِئَتَانِ (others مِئَات).

300 is مِئَاتَانِ, &c.

1000 is اَلْف.

10,000 is عَشْرُ اَلْفٍ (better perhaps عَشْرَة).

From مِئَة appears in the emph. st. مِئَاتَانِ “one hundred”, pl. مِئَاتَانِ. So اَلْفَانِ from اَلْف, pl. اَلْفَانِ (¹); and عَشْرَانِ from عَشْر, pl. عَشْرَانِ. The plurals of اَلْف and عَشْر are joined, exactly like other substantives, to the numerals from 2 to 9, which are placed before or after them, in order to form a multiple of 1000 or 10,000; *e. g.* اَرْبَعَةُ اَلْفٍ 4000; اَلْفَانِ عَشْر 5000; عَشْرَانِ مِئَة 50,000.

E. With the larger numbers the higher order always comes first: اَرْبَعَةُ اَلْفَانِ مِئَتَانِ 421 (f.); اَلْفَانِ مِئَة 386 (f.); مِئَاتَانِ اَلْف 7337 (Ezra 2, 65); اَلْف مِئَاتَانِ 1017 (2, 39); اَرْبَعَةُ اَلْفَانِ مِئَة 42,360 (2, 64); مِئَاتَانِ اَلْفَانِ عَشْر 54,400 (Num. 2, 6), &c.

Forms with
suffixes.

§ 149. The numbers from 2 to 10 yield special forms with suffixes, to indicate groups:

accordingly we meet sometimes also with اَمْلَحِي, اَمْلَحِي, اَمْلَحِي, the last the f. of *esl'a'sar* and certainly to be pronounced *esl'a'serē* or *esl'a'esrē*.—The form usual in print اَمْلَحِي, اَمْلَحِي (after the analogy of مَخْلَحِي, &c.) appears to be met with only in pretty late manuscripts.

(¹) The pronunciation of the secondary form اَلْفَانِ is uncertain. Perhaps اَلْفَانِ.

2. **اَيْنِ** “we two”; **اَيْنِ** “you two”; **اَيْنِ** “they two”. This number alone has in addition a feminine form used in this meaning **اَيْنِ**, &c.

3. **اَيْنِ** “they three”⁽¹⁾

4. **اَيْنِ**

5. **اَيْنِ**

6. **اَيْنِ**

7. **اَيْنِ**

8. **اَيْنِ** (?)

9. **اَيْنِ** (?)

10. **اَيْنِ**

§ 150. The abs. st. of the masc. numbers from 2 to 19(?) appears in the meaning of “the *n*th day of the month” (always, to be sure, with prep. **د**):

2. **د** “on the 2nd day of the month”.

3. **د** “on the 3rd day of the month”.

4. **د**

5. **د**

6. **د**

7. **د**

8. **د**

9. **د**

10. **د**

11. **د**

12. **د**

13. **د**

14. **د**

15. **د**

17. **د**

§ 151. Another substantive-form is **اَيْنِ** “the ‘Twelve’ (Apostles or a similar company); **اَيْنِ** “his Twelve”; also—**اَيْنِ** “quaternion”, “four together”, and **اَيْنِ** “decade”.

§ 152. Forms of the constr. st. in **اَيْنِ** appear occasionally for the purpose of denoting things which are closely associated: **اَيْنِ** “the ten cities” (*Δεκάπολις*); **اَيْنِ** *επτάπυργος*; **اَيْنِ** “their six wings”; **اَيْنِ** “the four winds”; **اَيْنِ** “a week”; **اَيْنِ** “her four points”; **اَيْنِ** “his four corners”.—For **اَيْنِ** “the Hexameron (of the Creation)” **اَيْنِ** is doubtless better. From the somewhat forced formation **اَيْنِ** *τετραπόδον* there is current as pl. **اَيْنِ** or **اَيْنِ**.

Another substantive-form.

Numerals in compound expressions.

(¹) I give only the forms of the 3rd m. pl. Notice the hardness of the **ل**, which, however strange it may seem, is quite certain.

(²) Also **اَيْنِ**, like **اَيْنِ**.—I give the vowels in those forms only in which they are certain.

Other formations, of an artificial character and modelled on the Greek, are **لأب قتل** (say **لأب قتل**) *δυσφυσίται*; **لأب حب** *ἀμφότεροδέξις*, &c.

Ordinal numbers.

§ 153.

ORDINAL NUMBERS.

| | |
|---|---|
| 1 st مبمل (also مبمل , abs. st. مبم). | 6 th مبمل (W.-Syrian مبمل). |
| 2 nd ململ , f. ململ ; more rarely ململ , f. ململ (§ 71). | 7 th مبمل . |
| 3 rd ململ . | 8 th ململ . |
| 4 th ململ . | 9 th ململ . |
| ململ . | 10 th ململ . |

Sometimes this formation is carried still further, and one says, for instance, **ململ** “the 15th”; **ململ** “the 20th”. So even **ململ** “the ten-thousandth”; but there are no such forms from **مل** 100 or **مل** 1000. Generally speaking, these forms are avoided in practice.

These are true adjectives. In the constr. st. they mostly signify so-many-fold; *e. g.* **ململ** “with four wings”.

Other forms derived from numerals.

§ 154. *Rem.* From the simple numbers are formed, besides, derivatives of all sorts. Thus one or two fractional numbers, like **ململ** “a third part” (but **ململ** “three years old”); **ململ** “a fourth”; **ململ** “a fifth”; **ململ** “an eighth”; **ململ** “a ninth”; **ململ** “a tenth”⁽¹⁾.—We have also adverbs, like **ململ** “in the third place” (§ 155 A), &c., and verbs like **ململ** “to do three times”, &c. A strange formation is given in **ململ** “for the second time”: the termination is Greek in form; no doubt it was originally **ململ**, an emph. st. of **ململ**.

4. Particles

4. PARTICLES.

ADVERBS AND CONJUNCTIONS.

Adverbs and conjunctions.

§ 155. A. Adverbs of quality are sometimes expressed by bare nominal forms (in the abs. st.), *e. g.* **ململ** “beautifully”; **ململ** “badly”, “ill”; **ململ** “in vain” (which does not occur as an adjective); **ململ** (end)

⁽¹⁾ In old authors I find only **ململ**, **ململ**, **ململ**. For “a sixth” I find, but only late, **ململ**. There is a quite recent form, after the Arabic *suds*, **ململ** or plainly **ململ**.

“completely”, and a few more. To this class belong the Feminine forms, which in ancient fashion preserve the *th* in the abs. st. used adverbially, particularly **جَزِيْبَة** “barely”; **بَزِيْبَة** (others **بَزِيْبَة**) “very”; **بَزِيْبَة** “actively”; **بَزِيْبَة** “without eating”; **بَزِيْبَة** and **بَزِيْبَة** “at the same time”; **بَزِيْبَة** “finely”; **بَزِيْبَة** “handsomely”; **بَزِيْبَة** “for the second time”; **بَزِيْبَة** “for the third time”; and in **بَزِيْبَة** “to make a present of”, “to bestow” (*χαριζομαι*). So too **بَزِيْبَة** “at last”, and **بَزِيْبَة** “first”. From the *āyath* of these forms (f. of *āi* § 135) has then sprung **بَزِيْبَة**—, the usual termination by means of which Adverbs of Quality are formed from all adjectives and from many substantives: **بَزِيْبَة** “beautifully”; **بَزِيْبَة** “truly”; **بَزِيْبَة** “purely”, “pure”; **بَزِيْبَة** “hidden”, “secretly”; **بَزِيْبَة** “divinely”, &c. Notice **بَزِيْبَة** (East-Syrian **بَزِيْبَة**) “another way”, (§ 146), and **بَزِيْبَة** “little” (adv.) (**بَزِيْبَة** also seems correct) with the *y* of the f. (§ 71).—**ب** or even **ب** is sometimes written for **ب** (§ 40 E): **بَزِيْبَة**; **بَزِيْبَة** “justly” = **بَزِيْبَة**. In a few cases, a form occurs with the preposition **ب**:—**بَزِيْبَة** “lastly”, “at last”; **بَزِيْبَة** “in Latin fashion”; **بَزِيْبَة** “six-fold”.

Farther, many words compounded with prepositions are used as adverbs, *e. g.* **بَزِيْبَة** “thoroughly”; **بَزِيْبَة** “scarcely”; **بَزِيْبَة** ⁽¹⁾ “in truth”, in rare instances **بَزِيْبَة** and **بَزِيْبَة**; **بَزِيْبَة** ⁽¹⁾ “first” (vowels not quite certain). **بَزِيْبَة**, **بَزِيْبَة** (§ 156) “all at once”; **بَزِيْبَة**, **بَزِيْبَة**, **بَزِيْبَة** “at the same time”.

B. Some adverbs of place and time, most of them being compounds of prepositions, are as follows:—

بَزِيْبَة “above”.

بَزِيْبَة, **بَزِيْبَة** “below”.

بَزِيْبَة ⁽¹⁾, (**بَزِيْبَة** **بَزِيْبَة**) “downward”.

بَزِيْبَة (East-Syrian, as it seems, **بَزِيْبَة**) “in earlier times”, “of old”.—

So **بَزِيْبَة**; and **بَزِيْبَة**, **بَزِيْبَة** ⁽¹⁾.

بَزِيْبَة “overagainst”.

بَزِيْبَة, **بَزِيْبَة** “now” (present time).

(1) Notice the peculiar plural-ending.

حَتَّى (vocalisation not quite certain) “up till now, hitherto, still”.

يَوْمَ “to-day”; غَدًا “to-morrow”; أَمْسًا “yesterday”; مَلْأَمْسًا “two days ago”.

سَنَافِي “last year”; سَنَافِي، سَنَافِي، سَنَافِي “next year”. إِذَا “when?”; أَفْئِدَةً (1) “then”.

أَيْنَ “where?”; لِمَ “why?”: هُنَا “here”; مِنْ هُنَا (= هُنَا)، مِنْ هُنَا “from here”, “hence”; مِنْ هُنَا “where...from”, “whence?”; هُنَا “hither”, “this way”, “on this side” (هُنَا); مِنْ هُنَا “from this place”; لِمَا “where?”; لِمَا “whither, where...to?” (these two forms are found only in one old text); هُنَا “here”; أَيْنَ “here”; هُنَا “there”; هُنَا “yonder”: هُنَا “away there”, “on that side” (هُنَا).

الآن “now”; حَتَّى، حَتَّى “up till now”, “still”, “yet”; أَمَّا “now”, “thus”.

دَائِمًا، دَائِمًا، دَائِمًا “at all times”.

سَاحَ “already”, “perhaps”, “possibly”, &c.

كَفَى “sufficiently”, “already”.

سَاحَ “already”.

The phrases فِي يَوْمِهِ (‘‘son of his day’’) ‘‘on the same day’’ فِي سَاعَةٍ ‘‘at the same hour’’ and فِي مَجْمَعٍ ‘‘backward’’ (§ 321 B) are used quite adverbially.

C. Adverbs of Quality of the most general kind; Connective Adverbs, of which some have more special significations of Space or of Locality; and pure *Conjunctions*:

كَيْفَ “how?”; كَمَا “as” (and its combinations: cf. § 364); هُنَا “thus” (with Prepositions: مِنْ هُنَا “thereupon”; مِنْ هُنَا “thereof, therefrom”, &c.). هُنَا “thus”; هُنَا “thereupon”; هُنَا، هُنَا، هُنَا “thereupon”; هُنَا “on this account”.—هُنَا “thus”. هُنَا “namely”. * (2) (on very rare occasions heading a

(1) Also, مِنْ هُنَا “thenceforward”, &c. In the same way many more of the adverbs mentioned here may be combined with Prepositions.

(2) In what follows, an asterisk (*) marks those particles which never, or only exceptionally, stand at the beginning of the sentence.

بَيْنَ (1) (no suff.); بَيْنَ; بَيْنَ “between”.

تَحْتِ (not used with suff.); تَحْتِ pl.; تَحْتِ (before suff. too?) “under”.

عَلَى as pl. “upon” (عَلَى, عَلَى &c.; in poetry often عَلَى, عَلَى &c.); عَلَى “over”.

مَعَ “with”.

مَعَ “with”, “to”.

مَعَ (§ 21 C) pl. “with”, “to”.

مُتَقَدِّمِ pl. “before”: مُتَقَدِّمِ “before” (not with suff.), *مُتَقَدِّمِ (only before suff.).

مُتَوَسِّطِ (not with suff.), مُتَوَسِّطِ “round”, “about”.

مُتَعَدِّلِ pl.; *مُتَعَدِّلِ (only before suff.) “instead of”.

حَتَّى “until”, “up to” (not with suff.).

*مُتَمِّلِ (only before suff.) “like”.

مُتَعَدِّلِ (مُتَعَدِّلِ; not with suff.); *مُتَعَدِّلِ, *مُتَعَدِّلِ (only before suff.) “for the sake of”, “on account of”.

مُتَعَدِّلِ (from مَتْلُفٌ + م “on the track of”) “after”.

مُتَعَدِّلِ (مُتَعَدِّلِ + م “hiding from”) “behind”.

مُتَعَدِّلِ pl. “without”.

مُتَعَدِّلِ “against”: حِجْبِ pl. (§ 49 A) “*coram*”.

مُتَعَدِّلِ “in conformity with”.

مُتَعَدِّلِ [ex inopia] “without” (not with suffix). (2)

Of these, some have already been formed by intimate blending with ل and د. And so ل and د are still set before many prepositions, in some cases without perceptible modification of the meaning, *e. g.* لَحَا “*παρά τινος*”; مَعَ جَهْدِ “from behind, behind”; لَحَا “after”; لَحَا “below”, &c. (cf. لَحَا “from without” [لَحَا being “*foris in campo*”]; مَعَ لَحَا “from within” [لَحَا meaning “*in medio*”]; along-side of مَعَ لَحَا, مَعَ لَحَا).

(1) Not to be confounded with the like-sounding مَعَ when used adverbially, meaning “in the house of, *i. e.* in the place of”.

(2) The limits of the idea of a Preposition are not exactly determined. Several of the cases cited here might be excluded, such as لَحَا “according to the mouth”, لَحَا “in the eye”,—while others might be added, like حِجْبِ “by the hand of”, “by means of”.

ܥܕܝܢ may be used for “without”, just like ܥܕܝܢ alone.

ܕ must of necessity stand in ܕ ܥܕܝܢ “as far as, up to”: rarely are found ܥܕܝܢ ܕ, ܥܕܝܢ ܕ “as far as in” (“even in”). Very rare is ܥܕܝܢ “over, above”.

§ 157. With suffixes: (1) Singular Forms; ܥܕܝܢ, ܥܕܝܢ, ܥܕܝܢ, &c., Preposition with suffixes according to § 145 A. So ܥܕܝܢ, ܥܕܝܢ, ܥܕܝܢ, &c.; but ܥܕܝܢ and ܥܕܝܢ. (2) Plural Forms: ܥܕܝܢ, ܥܕܝܢ, ܥܕܝܢ, ܥܕܝܢ, &c., likewise according to § 145 A. Such is the procedure too with those forms which even without suffixes end in *ai* (pl.), (to which class also belongs ܥܕܝܢ for *ܥܕܝܢ, sg.): ܥܕܝܢ, ܥܕܝܢ, &c. (ܥܕܝܢ, &c.).

ܥܕܝܢ and ܥܕܝܢ keep their *a* before the suff. of the 1st sing., and 2nd and 3rd pl.: ܥܕܝܢ, ܥܕܝܢ; ܥܕܝܢ, ܥܕܝܢ; but ܥܕܝܢ, ܥܕܝܢ, &c. So ܥܕܝܢ, ܥܕܝܢ, &c. (more rarely ܥܕܝܢ) but ܥܕܝܢ.

ܥܕܝܢ for the most part takes the suffixes at once, yet ܥܕܝܢ is found alongside of ܥܕܝܢ, ܥܕܝܢ.

II. VERBS.

II. Verbs.

§ 158. A. The Syriac verb appears, sometimes with *three* radicals, Preliminary observations. sometimes with *four* (§ 57). It makes no difference in the inflection, whether the verb is primitive, or has been derived from a noun.

B. The *Tenses* are *two* in number: *Perfect* and *Imperfect* (called also *Aorist* and *Future*). The different *Persons*, *Genders*, and *Numbers* are indicated in the *Perfect* by terminations, and in the *Imperfect* by prefixes, or by prefixes together with terminations. Add to these the *Imperative*, which agrees for the most part with the *Imperfect* in vocalisation, but is inflected by terminations only. Several of the terminations in the *Perfect* and the *Imperative* are now silent (§ 50). Lastly fall to be considered the *Verbal Nouns*, closely related to the finite Verb, viz, the *Infinitive*, and the *Participles* (as well as *Nomina actionis*, and *Nomina agentis*). The inflectional marks in the finite verb are always

the same, except that they occasionally undergo a slight alteration when ʾ is the final radical. They are as follows:—

| C. | | Perfect. | |
|----------|------------------|----------------|-------------------------------------|
| Sg. 3 m. | — | Pl. 3 m. | ○ (silent); ʾ |
| 3 f. | ʾ ^x | 3 f. | — (or silent ʾ); ʾ ² (1) |
| 2 m. | ʾ | 2 m. | ʾ |
| 2 f. | ʾ (the ʾ silent) | 2 f. | ʾ |
| 1. | ʾ | 1. | ʾ ʾ |
| | | Imperfect. (2) | |
| Sg. 3 m. | ʾ | Pl. 3 m. | ʾ — ʾ |
| 3 f. | ʾ | 3 f. | ʾ — ʾ |
| 2 m. | ʾ | 2 m. | ʾ — ʾ |
| 2 f. | ʾ — ʾ | 2 f. | ʾ — ʾ |
| 1. | ʾ | 1. | ʾ (3) |

Imperative.

| | | | |
|--------|------------|--------|---------------------------------|
| Sg. m. | — | Pl. m. | ○ (silent), ʾ |
| f. | ʾ (silent) | f. | ʾ ⁴ (4), ʾ (silent). |

D. Where longer and shorter endings appear together, the latter are in all cases nearer the original forms. Contrary to the general rule given in § 43 [v. § 43 C], the assumption of these longer [and later] endings occasions no falling-away of short vowels in the open syllable; compare cases like *ܡܠܝܚܝܢ*, *ܡܠܝܚܝܢ* (sg. *ܡܠܝܚܝܢ*, *ܡܠܝܚܝܢ*) with *ܡܠܝܚܝܢ*, *ܡܠܝܚܝܢ* (sg. *ܡܠܝܚܝܢ*, *ܡܠܝܚܝܢ*); *ܡܠܝܚܝܢ* with *ܡܠܝܚܝܢ*. *ܡܠܝܚܝܢ* is also found written for *ܡܠܝܚܝܢ*, *e. g.* *ܡܠܝܚܝܢ* = *ܡܠܝܚܝܢ*. In the Imperative pl. f. the longer form is far more usual than the shorter.

E. The 3. f. pl. Perf. is written with a ʾ (and ʾ) in later West-Syrian texts; but the old orthography is retained with the East-Syrians,

(1) In more ancient MSS. ʾ is also found written without ʾ, *e. g.* *ܡܠܝܚܝܢ* for *ܡܠܝܚܝܢ* “worshipped”, &c. (§ 4 A).

(2) The vocalisation of the Prefixes is different in different cases.

(3) The 1st pl. of the Impf. invariably coincides with the 3rd m. sg.

(4) In the older MSS. also written with ʾ alone, *e. g.* *ܡܠܝܚܝܢ* for *ܡܠܝܚܝܢ* “hear ye”.

according to which the form is exactly the same as the 3 sg. m., except in the case of verbs that have ʾ for their last radical. The West-Syrians frequently supply the 3 f. sg. Impf. too with a purely orthographic ʾ, to distinguish it from the 2 m. (§ 50 B). Also in the shorter form of the Imperative pl. f. the ʾ might well be merely a later addition.

TRI-RADICAL VERBS.

Tri-radical
verbs.

§ 159. These form the following *Verbal Stems* [or *Forms*, sometimes called *Conjugations*]: the simple conjugation *Peal* (פעל; Hebrew Qal) with its reflexive *Ethpeel* (פעלעל); the conjugation employed to denote, first, intensity and then too the causative and other allied meanings,—having the middle radical doubled, and called *Pael*, (פעעל, Hebrew *Piel*) together with its reflexive *Ethpael* (פעעלעל Hithpael); the causative conjugation *Aphel* (פעלעל Hiplil), with its reflexive, *Ettaphal* (פעלעלעל or פעלעלעלעל § 36).

The reflexives have for the most part acquired a passive meaning.

Rem. Ettaphal is much the most rarely used of these Reflexives, and is upon occasion replaced by Ethpeel and Ethpael, *e. g.* יפועל “to be preached”, instead of יפעלעל from יפעל; יפועלעל “to be mocked”, instead of יפעלעלעל from יפעלעל.

Attention is called to § 26 A and § 26 B in dealing with the Reflexives.

Forms seldomer used, like the Causative יפועל “to enslave” and several others, we find it more to the purpose to take in with the Quadri-literal (§ 180 f.).

VERBS WITH THREE STRONG RADICALS.

Verbs with
three strong
radicals.
Peal.

§ 160. A. *Peal*. In this conjugation there is a specially *Transitive* form, which in the Perfect has *a* as the fundamental vowel of the second radical, and in the Imperfect and Imperative *o* (*u*) or it may be *e*; and a specially *Intransitive* form with *e* in the Perfect, and *a* in the Imperfect and Imperative: (1) יפועל, יפועלעל, יפועלעלעל “to kill”; יפועל, יפועלעל, יפועלעלעל “to do”. (2) יפועל, יפועלעל, יפועלעלעל “to be left remaining”.

Of strong verbs with *e* in the Impf. and Impt. the only examples are **حَجَّ**, and **رَجَّ** “to buy”.⁽¹⁾ A few verbs *primae u* also take *e* (§ 173 B), as well as a few weak verbs.

Several intransitive verbs have the *e* of the Perfect changed into *a*, and thus have a uniform *a* in both Perfect and Imperfect. Thus **مَجَّ**, **يَمَجُّ** “to rule”; **حَمَّ**, **يَحْمُ** “to be tired out”; **هَمَّ**, **يَهْمُ** “to be enough”; **زَمَّ**, **يَزُمُّ** “to exult”, and the other verbs which treat *w* as a firm consonant; **نَمَّ**, **يَنْمُ** “to happen”; and several others.⁽²⁾ We exclude from this list verbs *secundae* or *tertiæ gutturalis* (§ 169 sq.).

Several have secondary forms: thus **سَمَّ**, **يَسْمُ** and **سَمَّ**, **يَسْمُ** “to be strong”, “to overpower”, although **سَمَّ** in the Perf., and **يَسْمُ** in the Impf. might be most in favour. Through an intermixture of transitive and intransitive expression, the following verbs have *e* in the Perf., and *o* in the Impf. and Impt.: **هَمَّ**, **يَهْمُ** “to reverence”; **هَمَّ**, **يَهْمُ** “to keep silence”; **مَمَّ**, **يَمُمُّ** “to be near” (cf. **سَمَّ**, **يَسْمُ** “to descend”, and, it is said, **سَمَّ**, **يَسْمُ** “to be lean”, § 175 B).⁽³⁾

B. The only certain remains of a Perfect in *o* are found in **مَعَّ** “bristled”, “stood up” Job 7, 5; 30, 3; Lamentations 4, 8; Ps. 119, 120; and **فَمَّ** “they (f.) grew black”, Nahum 2, 10.

Hardness
and soft-
ness of the
radicals.

§ 161. The letters **ل** **د** **ز** **س** **د** [Beghaddikephath] are, in conformity with general rules (§ 23), soft, as 1st Radical in the Impf. and Inf. of the *Peal*: they are hard as 2nd rad. in the Impf. and Inf., but soft elsewhere in that stem; as 3rd rad. they are soft, except after a closed syllable; accordingly they are hard in the 3rd f. sg. Perf., the 1st sg. Perf., and the lengthened forms of the Participle. Examples: (1) **يَبْدَنُ**, **يَبْدَنُ**. (2) (a) **بَرَّجَ**, **يَبْرُجُ**; (b) **بَرَّجَ**, **يَبْرُجُ**, &c. (3) (a) **بَرَّجَ**, **يَبْرُجُ**, &c.; (b) **بَرَّجَ**, **يَبْرُجُ**, **يَبْرُجُ**.

Ethpeel.

§ 162. In the *Ethpeel* notice the transposition of the vowel in the Imperative **يَبْجُ**, also written **يَبْجُ** or **يَبْجُ** § 17 (as compared with Perf. **يَبْجُ**; Impf. **يَبْجُ**).

(1) In very rare cases occurs also the Impt. **حَفَّ**.

(2) Some, which grammarians have cited, are uncertain or utterly incorrect.

(3) The forms of the Impf. of *Peal* verbs, cited by PAYNE-SMITH in ‘*Thes. syr.*’ are not all well attested; several are decidedly inaccurate.

Here the consonants that may be softened are always hard as 1st rad., soft as 2nd, and soft as 3rd except after a closed syllable, and in the Imperative, thus— : **اِبْفَجْ**, &c., but **اِبْفَجْ**, **اِبْفَجْ**, and **اِبْفَجْ**.

§ 163. The characteristic of the *Pael* and *Ethpaal* is the doubling of the 2nd radical. This letter is accordingly always hard, just as the 3rd is always soft. In *Ethpaal* the 1st rad. is always hard; in *Pael* it is soft in the Impf., with the exception of the 1st pers., where hardening appears: **اِبْفَجْ**, &c. (§ 23 F). Pael and Ethpaal.

The Imperative *Ethpaal*--with the East-Syrians, and in older times even in the West,⁽¹⁾—coincided with the Perfect; but with the West-Syrians at a later date the form of the *Ethpeel* came into very general use in this case, although the 3rd rad. could never be hard. Thus Imperative **اِبْفَجْ**, West-Syrian **اِبْفَجْ** (usually written **اِبْفَجْ** or **اِبْفَجْ**). Still even the West-Syrians retained in some cases the original form, e. g. always **اِبْفَجْ** (take (thou) pity on")⁽²⁾.

§ 164. The characteristic of the *Aphel* is a foregoing **ا**, of which the guttural sound [ʔ] falls away, however, after prefixes; on **اِبْفَجْ** "to find" with *e*, i. e. §§ 45 and 183. Aphel and Ettaphal.

The 1st rad. is constantly soft after prefixes, the 2nd hard, and the 3rd soft. It is the same with *Ettaphal*.

§ 165. *Participles*. The Participles undergo changes for Gender and Number, as adjectives. *Peal*, *Pael* and *Aphel* have an Active and a Passive Participle. The Part. act. *Peal*, has *ā* after the 1st rad., and *e* after the 2nd, which falls away without a trace, when it comes into an open syllable (§ 106): sg. m. **اِبْفَجْ**; sg. f. **اِبْفَجْ**; pl. m. **اِبْفَجْ**; pl. f. **اِبْفَجْ**. The Part. pass. has an *i* after the 2nd rad. (§ 110): **اِبْفَجْ**, &c. All other participles have an *m* as a prefix. The participles of *Ethpeel*, *Ethpaal*, and *Ettaphal*, as well as the active participles of *Pael* and *Aphel*, agree completely in their vocalisation with the corresponding forms Participles.

(1) The old poets always employ the trisyllabic forms.

(2) On the other hand several of the abbreviated forms have also penetrated into the East-Syrian traditional usage, such as **اِبْفَجْ** "shake thyself" Is. 52, 2, for which Ephr. III, 537 B still has **اِبْفَجْ**.

of the finite verb, *c. g.* **يَدْمَعُ**, **يَدْمَعُ**, like **يَدْمَعُ**, **يَدْمَعُ**; **يَدْمَعُ**, **يَدْمَعُ**; **يَدْمَعُ**; **يَدْمَعُ**, &c. The participles passive of Pael and Aphel have *a* in place of *e* after the 2nd rad.: **يَدْمَعُ**, **يَدْمَعُ**. When this *a* comes into an open syllable, it falls away exactly like the *e* of the Active form, and so **يَدْمَعُ**, **يَدْمَعُ**, for example, may as easily be active as passive.

On the joining of the Participles to the attached subject-pronouns, v. § 64 A.

Nomina
agentis.

§ 166. *Nomina Agentis* are formed by the Peal in the form **يَدْمَعُ** (**يَدْمَعُ**, **يَدْمَعُ**, &c., § 107); and by the other stems by attaching *ān* to the Participles: Ethpeel **يَدْمَعُ**; Pael **يَدْمَعُ**; Ethpaal **يَدْمَعُ**; Aphel **يَدْمَعُ**; Ettaphal **يَدْمَعُ** (§ 130).

Infinitive.

§ 167. *Infinitive*. The Infinitive Peal has the form **يَدْمَعُ** (also written **يَدْمَعُ**⁽¹⁾), it is true, but incorrectly); the other Infinitives have *ā* after the 2nd rad., and *ū* for a termination, *i. e.* they take the form of the abs. st. of Abstract Nouns in *ūth*: the *th* re-appears before Pronominal suffixes.

Rem. On *Nomina actionis* v. § 117 (123); cf. also § 109.

(¹) In Ex. 5, 17, the reading **يَدْمَعُ** is well supported, alongside of the usual **يَدْمَعُ**.

§ 168.

REGULAR VERB.

| | Peal. | | Ethpeel. | Pael. |
|----------------|---------------------|---------------------|---------------------|---------------------|
| Perf. sg. 3 m. | مَلَّ | مَلَّ | مَلَّ | مَلَّ |
| 3 f. | مَلَّتْ | مَلَّتْ | مَلَّتْ | مَلَّتْ |
| 2 m. | مَلَّ | مَلَّ | مَلَّ | مَلَّ |
| 2 f. | مَلَّتْ | مَلَّتْ | مَلَّتْ | مَلَّتْ |
| 1 | مَلَّ | مَلَّ | مَلَّ | مَلَّ |
| pl. 3 m. | مَلَّوْا | مَلَّوْا | مَلَّوْا | مَلَّوْا |
| 3 f. | مَلَّتْنَ | مَلَّتْنَ | مَلَّتْنَ | مَلَّتْنَ |
| 2 m. | مَلَّوْا | مَلَّوْا | مَلَّوْا | مَلَّوْا |
| 2 f. | مَلَّتْنَ | مَلَّتْنَ | مَلَّتْنَ | مَلَّتْنَ |
| 1 | مَلَّوْا | مَلَّوْا | مَلَّوْا | مَلَّوْا |
| Impf. sg. 3 m. | يَمْلِكُ | يَمْلِكُ | يَمْلِكُ | يَمْلِكُ |
| 3 f. | يَمْلِكُ (يَمْلِكُ) | يَمْلِكُ (يَمْلِكُ) | يَمْلِكُ (يَمْلِكُ) | يَمْلِكُ (يَمْلِكُ) |
| 2 m. | يَمْلِكُ | يَمْلِكُ | يَمْلِكُ | يَمْلِكُ |
| 2 f. | يَمْلِكُ | يَمْلِكُ | يَمْلِكُ | يَمْلِكُ |
| 1 | يَمْلِكُ | يَمْلِكُ | يَمْلِكُ | يَمْلِكُ |
| pl. 3 m. | يَمْلِكُونَ | يَمْلِكُونَ | يَمْلِكُونَ | يَمْلِكُونَ |
| 3 f. | يَمْلِكْنَ | يَمْلِكْنَ | يَمْلِكْنَ | يَمْلِكْنَ |
| 2 m. | يَمْلِكُونَ | يَمْلِكُونَ | يَمْلِكُونَ | يَمْلِكُونَ |
| 2 f. | يَمْلِكْنَ | يَمْلِكْنَ | يَمْلِكْنَ | يَمْلِكْنَ |
| 1 | يَمْلِكُونَ | يَمْلِكُونَ | يَمْلِكُونَ | يَمْلِكُونَ |
| Impt. sg. m. | مَلِّ | مَلِّ | مَلِّ | مَلِّ |
| f. | مَلِّ | مَلِّ | مَلِّ | مَلِّ |
| m. | مَلِّ | مَلِّ | مَلِّ | مَلِّ |
| f. | مَلِّ | مَلِّ | مَلِّ | مَلِّ |
| Part. act. m. | مَلِّ | مَلِّ | مَلِّ | مَلِّ |
| f. | مَلِّ | مَلِّ | مَلِّ | مَلِّ |
| pass. m. | مَلِّ | مَلِّ | مَلِّ | مَلِّ |
| f. | مَلِّ | مَلِّ | مَلِّ | مَلِّ |
| Inf. | مَلِّ | مَلِّ | مَلِّ | مَلِّ |

| | Ethpaal. | Aphel. | Ettaphal. |
|----------------|-----------------------------|------------------------|------------------------|
| Perf. sg. 3 m. | إِمْحَلْ | إِمْحَلْ | إِمْحَلْ |
| 3 f. | إِمْحَلِي | إِمْحَلِي | إِمْحَلِي |
| 2 m. | إِمْحَلْتَا | إِمْحَلْتَا | إِمْحَلْتَا |
| 2 f. | إِمْحَلْتُمَا | إِمْحَلْتُمَا | إِمْحَلْتُمَا |
| 1 | إِمْحَلْتُ | إِمْحَلْتُ | إِمْحَلْتُ |
| pl. 3 m. { | إِمْحَلُوا | إِمْحَلُوا | إِمْحَلُوا |
| | إِمْحَلْكُمْ | إِمْحَلْكُمْ | إِمْحَلْكُمْ |
| 3 f. { | إِمْحَلْنَ, إِمْحَلْتِ | إِمْحَلْنَ, إِمْحَلْتِ | إِمْحَلْنَ, إِمْحَلْتِ |
| | إِمْحَلْنَ | إِمْحَلْنَ | إِمْحَلْنَ |
| 2 m. | إِمْحَلْتُمْ | إِمْحَلْتُمْ | إِمْحَلْتُمْ |
| 2 f. | إِمْحَلْتُمُ | إِمْحَلْتُمُ | إِمْحَلْتُمُ |
| 1 { | إِمْحَلْ | إِمْحَلْ | إِمْحَلْ |
| | إِمْحَلْ | إِمْحَلْ | إِمْحَلْ |
| Impf. sg. 3 m. | يَمْحَلْ | يَمْحَلْ | يَمْحَلْ |
| 3 f. | يَمْحَلِي (يَمْحَلِي) | يَمْحَلِي (يَمْحَلِي) | يَمْحَلِي (يَمْحَلِي) |
| 2 m. | يَمْحَلْتَا | يَمْحَلْتَا | يَمْحَلْتَا |
| 2 f. | يَمْحَلْتُمَا | يَمْحَلْتُمَا | يَمْحَلْتُمَا |
| 1 | يَمْحَلْتُ | يَمْحَلْتُ | يَمْحَلْتُ |
| pl. 3 m. | يَمْحَلْكُمْ | يَمْحَلْكُمْ | يَمْحَلْكُمْ |
| 3 f. | يَمْحَلْنَ | يَمْحَلْنَ | يَمْحَلْنَ |
| 2 m. | يَمْحَلْتُمْ | يَمْحَلْتُمْ | يَمْحَلْتُمْ |
| 2 f. | يَمْحَلْتُمُ | يَمْحَلْتُمُ | يَمْحَلْتُمُ |
| 1 | يَمْحَلْ | يَمْحَلْ | يَمْحَلْ |
| Impt. sg. m. | إِمْحَلْ (إِمْحَلْ) | إِمْحَلْ | إِمْحَلْ |
| f. | إِمْحَلِي (إِمْحَلِي) | إِمْحَلِي | إِمْحَلِي |
| pl. m. { | إِمْحَلْكُمْ (إِمْحَلْكُمْ) | إِمْحَلْكُمْ | إِمْحَلْكُمْ |
| | إِمْحَلْكُمْ (إِمْحَلْكُمْ) | إِمْحَلْكُمْ | إِمْحَلْكُمْ |
| f. { | إِمْحَلْنَ (إِمْحَلْنَ) | إِمْحَلْنَ | إِمْحَلْنَ |
| | إِمْحَلْنَ (إِمْحَلْنَ) | إِمْحَلْنَ | إِمْحَلْنَ |
| Part. act. m. | مُحَلٌّ | مُحَلٌّ | مُحَلٌّ |
| f. | مُحَلَّة | مُحَلَّة | مُحَلَّة |
| pass. m. | | مُحَلٌّ | |
| f. | | مُحَلَّة | |
| Inf. | مُحَلِّ | مُحَلِّ | مُحَلِّ |

VERBS WITH GUTTURALS.⁽¹⁾

Verbs with
guttura's.
Mediae
gutturales.

§ 169. A guttural (א, נ, ע) or *r*, as 2nd radical, sometimes causes *a* to appear after it in the Impf. and Impt. Peal, instead of *e*, or again,—a change which also happens in certain other cases (v. § 160),—it may cause *ā* to appear in the Perf. Peal instead of *e*. Which of the two cases, — outwardly identical,—is before us, it is not always easy to say.⁽²⁾ Thus we have **דָּחַל**, **יָדָחַל** (as well as **יָדָחַל**) “to step”; **רָחַם**, **יָרָחַם** “to cry out”; **גָּחַץ** (West-Syrian **גָּחַץ** ⁽³⁾), **יָגָחַץ** “to grind”; **נָחַץ**, **יָנָחַץ** “to rebel”; **חָצַב**, **יָחָצַב** “to set (of heavenly bodies)”, (but **חָצַב**, **יָחָצַב** “to sift” and “to give security”); **חָדַר**, **יָחָדַר** (§§ 37; 174 †), **יָחָדַר** “to remember”, and others besides, although several are rather doubtful. As the examples which have been given above indicate, some of these forms are fluctuating.

However, in most of these verbs *mediae guttur.* or *r*, no such effect appears, *e. g.* **הָפַח**, **יָהַפַח** “to overthrow”; **חָמַץ**, **יָחַמַץ** “to flee”; **הָעִיד**, **יָהִיד** “to testify”, &c.

§ 170. A guttural (א, נ, ע) or *r*, as 3rd radical, when it closes the syllable, always changes *e* into *a* (§ 54). Thus, for example, **נָחַץ**, **יָנָחַץ**, **נָחַץ**, **יָנָחַץ**, **נָחַץ**, **יָנָחַץ**, which correspond respectively to the forms **נָחַץ**, **יָנָחַץ**, **נָחַץ**, **יָנָחַץ**, **נָחַץ**, **יָנָחַץ**. The difference in sound between the Active and Passive Participles accordingly falls away in Pael and Aphel; *e. g.* **נָחַץ** is the Act. Part. Pael (equivalent to **נָחַץ**) as well as the Pass. (equivalent to **נָחַץ**).

Tertiae
gutturales

This rule is illustrated also in the Peal of many Intransitives, which properly would have *e* in the Perfect. To this class belong the great majority of those verbs *tert. guttur.* and *r*, which have *a* in the Perf., Impf.,

(1) Exclusive of *l*.

(2) *Translator's Note*: For instance, in the example **יָהַפַח**, **יָהַפַח**—is this form a result of the influence of the guttural upon an original form **יָהַפַח**, **יָהַפַח**, or upon an original form **יָהַפַח**, **יָהַפַח**? If the former, the guttural has taken effect upon the *e* of the *Perf.*, changing it into *a*; if the latter, the guttural has taken effect upon the *u* or *o* of the *Impf.*, changing it into *a*.

(3) Seems less original.

and Impt. Peal throughout, *e. g.* **سَمِعَ** (for *šème*), **يَسْمَعُ** “to hear”; **سَجَدَ**, **يَسْجُدُ** “to sink in, to be immersed” (Trans. **سَجَدَ**, **يَسْجُدُ** “to set in, to immerse”); **سَبَّحَ**, **يَسْبَحُ** “to seethe”; **سَمِيَ**, **يَسْمِي** “to be wanting”, and *all* that have *o*, *e. g.* **وَدَّ**, **يَدَّوِي** “to wonder”.

Of course in some *few* cases descending from remote times such a guttural has changed even the *o* of the Impf. and Impt. into *a*; thus:—**ذَكَرَ**, **يَذْكُرُ** “to remember”; **سَلَّطَ**, **يَسْلُطُ** “to drag away”; **كَسَرَ**, **يَكْسِرُ** and **كَلَفَ**, **يَكْلِفُ** “to break”; **فَتَحَ**, **يَفْتَحُ**, rarely **فَعَلَّ**, **يَفْعَلُ** “to open”; **عَمِلَ**, **يَعْمَلُ**, rarely **عَجَبَ**, **يَعْجِبُ** “to serve, to cultivate”; **بَدَنَ**, **يَبْدُنُ** and **نَبَحَ**, **يَنْبَحُ** “to slaughter”. In the *large majority*, however, of *transitive verbs tert. guttur.*, we have *o* alone (sometimes of original formation, sometimes of later analogous formation). This vowel has even penetrated to some extent into original Intransitives, as in **نَعَضَ**, a secondary form to **نَعِيبَ**, “to strip off” (but only **نَعَضَ** “to send”); **نَحَفَ** (more rarely) alongside of **نَلَّجَ** “to seek”; **نَحَفَ** alongside of **نَحَبَ** “to devour”; **نَحَرَ**, more rarely **نَحَزَ**, “to grow less” (only **نَحَرَهُ** “to remove”).

Rem. The practice of treating as exceptions, cases of *o* in verbs *tert. guttur.* and *r* is accordingly incorrect: such verbs surpass in number not only (by a large majority) those transitives which have *a* in the Impf., but even those intransitives, of which the *a* of the Impf. is original.

*Verba
mediae l.*

VERBA MEDIAE l.

§ 171. A. These verbs present no difficulty, if the rules given in § 33 are attended to. The *l* falls away in pronunciation whenever it stands in the end of a syllable. The same thing happens, at least according to the usual pronunciation, when the *l* comes after a consonant without a full vowel. The vowel of the *l* in the latter case is transferred to the 1st radical. This applies also to the vowel which has to appear with *l* in place of the mere *sh'eva* [§ 34]. Thus:

In the Perf. Peal **مَدَّ** (= **مَدَّلَ**) “demanded”, **مَدَّ**, **مَدَّ**, **مَدَّ**, &c.—Impf. **يَمْدُلُ** (= **يَمْدُلُ**) &c.—Impt. **مَدَّلَ**, **مَدَّلَ**, &c.—Part. act. **مَدِّلٌ**, **مَدِّلٌ**; Passive **مَدْلٌ**, **مَدْلٌ**.—Inf. **مَدْلٌ**.—

Ethpeel ܐܥܬܐܠܐ (¹), ܐܥܬܐܠܐ — ܐܥܬܐܠܐ , ܐܥܬܐܠܐ ; Impt. ܐܥܬܐܠܐ .— Inf. ܐܥܬܐܠܐ , &c.— Aphel ܐܥܬܐܠܐ , ܐܥܬܐܠܐ — ܐܥܬܐܠܐ , ܐܥܬܐܠܐ , &c.

Rem. In the Ethpeel the West-Syrians read ܐܥܬܐܠܐ for ܐܥܬܐܠܐ .— Part. pass. of Aphel in the emph. st. ܐܥܬܐܠܐ ; East-Syrian ܐܥܬܐܠܐ (§ 34). In the Peal is found ܐܥܬܐܠܐ , ܐܥܬܐܠܐ , ܐܥܬܐܠܐ with hard ܐ (through blending with the otherwise like-sounding forms *mediae gem.* § 178); but the more original form with soft ܐ , ܐܥܬܐܠܐ &c. is met with, as well as the other.

B. In the Pael and Ethpaal the vocalisation is quite the same as in the case of strong radicals: ܐܥܬܐܠܐ (“to ask”), ܐܥܬܐܠܐ , ܐܥܬܐܠܐ , ܐܥܬܐܠܐ ; ܐܥܬܐܠܐ ; ܐܥܬܐܠܐ .

Rem. For ܐܥܬܐܠܐ (Ethpeel) “to be evil”, there occurs frequently with the West-Syrians, even at an early date, ܐܥܬܐܠܐ (with transition to *primae* ܐ).—In like manner, occasionally ܐܥܬܐܠܐ , ܐܥܬܐܠܐ “displect” (3 f. sg. Impf.) for ܐܥܬܐܠܐ .

VERBA TERTIAE ܐ .

§ 172. A. In some few verbs a final radical ܐ in Pael and Ethpaal still operates as a guttural, by altering *e* into *a*. The ܐ itself must of course fall away in pronunciation, and must give up its vowel to the preceding consonant. Of these verbs, ܐܥܬܐܠܐ “to comfort” is of specially frequent occurrence. It has the following inflection, exactly like ܐܥܬܐܠܐ for instance, with the exception of the falling away of the ܐ in pronunciation:—

| | | | |
|------------------------------|-----------------|----------|--------------------------|
| <i>Pael</i> : Perf. sg. 3 m. | ܐܥܬܐܠܐ | pl. 3 m. | ܐܥܬܐܠܐ |
| 3 f. | ܐܥܬܐܠܐ | 3 f. | ܐܥܬܐܠܐ (ܐܥܬܐܠܐ) |
| 2 m. | ܐܥܬܐܠܐ | 2 m. | ܐܥܬܐܠܐ |
| 2 f. | ܐܥܬܐܠܐ | 2 f. | ܐܥܬܐܠܐ |
| 1 | ܐܥܬܐܠܐ | 1 | ܐܥܬܐܠܐ |

Impf. ܐܥܬܐܠܐ , ܐܥܬܐܠܐ , ܐܥܬܐܠܐ .

Impt. ܐܥܬܐܠܐ , ܐܥܬܐܠܐ , ܐܥܬܐܠܐ .

Part. act. and pass. ܐܥܬܐܠܐ , ܐܥܬܐܠܐ .— Inf. ܐܥܬܐܠܐ .

Ethpaal ܐܥܬܐܠܐ ; ܐܥܬܐܠܐ ; ܐܥܬܐܠܐ , &c.

(¹) “Was demanded”, and “begged to be excused”, or “declined” (*παραισθεῖσαι*).

Rem. In these and similar verbs un-etymological modes of writing are frequently met with, *e. g.* **جِلا** (§ 35), **مَجْنَنَه** (§ 33 B), &c.

B. In rare cases, however, there appear transitions to the inflection of verbs *tert.* ۛ (§ 176) even in those verbs, which usually are still inflected after the above fashion. It is no doubt owing to this tendency, that forms like **جِلاه**, **اِجِلاه**, equivalent to **جَهوه**, **اِجَهوه** are occasionally pronounced with an audible **ه** (like **جيه**; with the diphthong). Farther there appears **اِجَناب** Impt. sg. f. instead of **اِجِيار** (like **اِجَتَج** *tert.* ۛ), **اِجَتَجَات** Perf. 3 pl. f. instead of **اِجَتَجَات** “were polluted” (like **اِجَتَجَات**), where, but for the mere retention of a written **اِ**, the form of *tert.* ۛ is completely attained. Thus **اِجَتَب** alternates directly with **اِجَتَبِل** (**اِجَتَبِل**) “to be proud”; **اِجَتَب** with **اِجَتَبِل** (also written **اِجَتَبِل**, § 33 B) “to pollute”.

C. Quite isolated is an example of a similar formation for the *Peal* in the finite verb, viz.—**مَتَاه** (like **مَدَه**) “were dark-coloured” (properly from *κύνεος* § 117, *Rem.*); from this verb also there is an Ettaphal **اِجَتَمَاه** and what is like a Part. pass. Pael (pl. f.) **مَتَمَاه**.—Participles of *Peal* are found in the substantive forms **اِجَتَم** “tutor”, pl. **اِجَتَم** (from *θεωπαις*?)—to which belong the Pael **اِجَتَم**, and Ethpaal **اِجَتَم** (also written **اِجَتَم**, **اِجَتَم**), with the *nomen agentis* **مَتَم** “tutor”—, and **مَتَم** “hater”, “enemy”, pl. **مَتَم**, f. **مَتَم**, and the adjective Part. pass. **مَتَم** “hated (f.)”, pl. m. **مَتَم**, **مَتَم** (verbal Part. **مَتَم**, **مَتَم**, **مَتَم**, constr. st. **مَتَم**⁽¹⁾). **اِجَتَم** “I have been hated” appears also.

Rem. The verbs mentioned in this section might thus be held to be about the only ones, in which the **اِ** is still treated as a guttural. Otherwise Verbs, which originally were *tert.* **اِ**, pass completely over to the formation *tert.* ۛ (as even **هَل** “to be beautiful”, which is usually reckoned as belonging to this section).

(¹) In Aphr. 286, 5, for **مَتَم** “who hate reproof” there is a variant **مَتَم** “haters (enemies) of reproof”.—Cf. farther **مَتَم** “hated” § 113 (and **مَتَم** “hatred” § 100). The other derivatives look as if from *tert.* ۛ.

VERBA PRIMAE J.

§ 173. A. The *n* as 1st rad. is assimilated to the following one, if it comes directly upon it (§ 28), which can happen only in the Peal. Aphel and Ettaphal,—thus from **يُخْرَجُ** “to go out”, **يُخْرَجُ** = **يُخْرَجُ**; **يُخْرَجُ** = **يُخْرَجُ**, &c. Several verbs are excepted, which have *a* as 2nd rad.; e. g. from **يُضَيِّقُ** “to be bright”, we have **يُضَيِّقُ**, **يُضَيِّقُ**; and from **يُزِيلُ** (the West-Syrians, it seems, have **يُزِيلُ**) “to roar”, **يُزِيلُ**, **يُزِيلُ**. So from **يُشْفِئُ** “to be barefooted”. **يُشْفِئُ** (but from **يُنْزِلُ** “to descend”, **يُنْزِلُ**, **يُنْزِلُ**, &c.).

Rem. Rare cases, like **يُزِيلُ** for the usual **يُزِيلُ** “vows”; **يُضَيِّقُ** = **يُضَيِّقُ** “to slaughter” (Inf.), &c. are probably rather graphical than grammatical deviations.

B. In the Peal, some verbs have, along with *a* in the Perf., *a* also in the Impf. (and Impt.). Thus in particular **يُتَّخَذُ** “to take”, **يُتَّخَذُ**; **يُنفِثُ** “to blow”, **يُنفِثُ**; and of course the intransitives *tert. gutt.* **يُجِيءُ** “to come forth”, **يُجِيءُ**; **يُجِيءُ** “to well forth”, **يُجِيءُ**; **يُجِيءُ** “to fall off”, **يُجِيءُ** &c. Only a few preserve the intransitive pronunciation in the Perf., like **يُتَّخَذُ** “to adhere to”, **يُتَّخَذُ**.

Of transitives **يُتَّخَذُ** “to keep” has *a* in the Impf., **يُتَّخَذُ**, but **يُتَّخَذُ** is met with also. *O* is found besides in the Impf. with *tert. gutt.* in **يُتَّخَذُ** “to vow”, **يُتَّخَذُ**; **يُتَّخَذُ** “to dig or cut through”; **يُتَّخَذُ**; **يُتَّخَذُ** “to blow or sound”, **يُتَّخَذُ**; **يُتَّخَذُ** “to bark”, **يُتَّخَذُ**.

Many more of these verbs have *o* in the Impf. and Impt. (*v.* what follows).

In the Impf. (Impt.) the following have *e*:—**يُتَّخَذُ** “to fall”; **يُتَّخَذُ**; **يُتَّخَذُ** “to draw”, **يُتَّخَذُ**; **يُتَّخَذُ** “to shake”, **يُتَّخَذُ**; **يُتَّخَذُ** “to cast lots”, **يُتَّخَذُ**; add to these **يُتَّخَذُ** “gives” (of which **يُتَّخَذُ** serves as the Perf. § 183).

Notice farther **يُتَّخَذُ** “to step down”, “to descend”, **يُتَّخَذُ**, and **يُتَّخَذُ** “to be lean”, **يُتَّخَذُ** (not certain) § 160 A.

C. In many of these verbs the Impt. Peal loses the *n* altogether. Thus **يُتَّخَذُ** “take”; **يُتَّخَذُ** “blow”; **يُتَّخَذُ** “adhere to”; **يُتَّخَذُ** or **يُتَّخَذُ** “keep”; **يُتَّخَذُ** “fall”; **يُتَّخَذُ** “draw”; **يُتَّخَذُ** “shake”; **يُتَّخَذُ** “step down”; **يُتَّخَذُ** “perforate”; **يُتَّخَذُ** “strike”; **يُتَّخَذُ** “sift”; **يُتَّخَذُ** “plant”; **يُتَّخَذُ** “slay”; **يُتَّخَذُ** “kiss”; **يُتَّخَذُ** “pour”; **يُتَّخَذُ** “put away”; **يُتَّخَذُ** “go out”.

On the other hand the *n* is retained in the Impt. in *e.g.*, **نَبِهَ** “vow”, **بَعَفَا** “bite”, and perhaps in the most of those which have *a* in the Impf., (farther in those which are at the same time *tert.* **ب**, like **بَارَبَ**, from **بَارَا** “to quarrel”) and in those which do not assimilate the *n*, like **بَدَهَ** “become clear”, “dawn”⁽¹⁾.

The following synopsis shows the principal forms, which deviate from the usual type of the verb.

Peal.

| Perf. بَعَدَ, بَعِدَ, بَعِثَ. | | | Impt. | | |
|---|----------------------|----------------------|----------------|----------------|----------------|
| Impf. | | | Impt. | | |
| بَعَدَمَ | بَعِدَمَ | بَعِثَمَ | عَدَمَ | عِدَمَ | عِثَمَ |
| بَعَدِمَ | بَعِدِمَ | بَعِثِمَ | عَدِمَ | عِدِمَ | عِثِمَ |
| بَعَدِمِ | بَعِدِمِ | بَعِثِمِ | عَدِمِ | عِدِمِ | عِثِمِ |
| بَعَدِمُو &c. | بَعِدِمُو &c. | بَعِثِمُو &c. | عَدِمُو | عِدِمُو | عِثِمُو |
| Aphel بَعَدِمُ, بَعِدِمُ; بَعِثِمُ, بَعِثِمُ — بَعِثِمُ; بَعِثِمُ . | | | | | |
| Ettaphal بَعَدِمِ, بَعِدِمِ &c. | | | | | |

E. *Rem.* In these verbs softness or hardness in the consonants depends in every case absolutely on the general rules given in § 23, and that which is noted in § 161 *et sqq.* A consonant to which *n* is assimilated has the value of a double consonant, and must accordingly be hard, while the one that follows can never be hard.

VERBA PRIMAE {.

*Verba
primae l.*

§ 174. A. The { must, in accordance with § 34 take a full vowel in place of a *sh'va*, and this vowel is *e* in the Perf. *Peal* and in the whole of *Ethpeel*: **بَعَدَ, بَعِدَ, بَعِثَ**, while it is *a* in the Part. pass. *Peal*: **بَعِدِمَ**.

Rem. The East-Syrians use *a* even in the Perf. *Peal* of some verbs: **بَارَبَ** “oppressed”; **بَارَبَ** “was angry”; **بَارَبَ** “met”;— farther, **بَارَبَ** “mourned”, and **بَارَبَ** “baked”, which are at the same time *tertiæ* **ب**. But in other cases they too have **بَارَبَ**, &c.

⁽¹⁾ In many verbs *primae* the formation of the Impt. does not admit of being established with any certainty. The vowels too of the Perf. and Impf. in many verbs of this class are uncertain.

B. The prefix-vowel of the Impf. Peal and the Inf. Peal forms, with the radical **l**, an *e* (§ 53), which for the most part becomes **—** (1) with the West-Syrians in those verbs that have *a* in the Impf., as well as in those verbs that are at the same time *tert.* **—**, — while in verbs with *o* it remains *e*. With *a* in the Impf. and Impt. are **لج** “to perish”, **لج**; **لج**; **لج** “to say”, **لج**; and perhaps two or three more: add thereto **لج** “to go”, **لج**, but Impt. **لج** (§ 183). To this class belong also **لج** “to bake”, **لج**; **لج** “to mourn”, **لج**; **لج**; **لج** “to come”, **لج**, but Impt. **لج** (§ 183). On the other hand with *o* are **لج** “to hire”, **لج**; **لج**; **لج** “to hold”, **لج**; **لج**; **لج** “to eat”, **لج**, and many others.

Verbs with *o* take *a* as the vowel of the **l** in the Imperative: **لج**, the others take *e*: **لج**.

C. In the Ethpeel notice the application of § 34, according to which, in certain forms the *e* which **l** must take instead of the *sh'va* is thrown forward on the **l**; the same thing is done with the regular *a* of the other forms of Ethpeel, as well as of all those of Ethpaal: **لج** and **لج** “to be oppressed”; **لج** (or **لج** §§ 17; 34 *Rem.*); f. **لج**. Impt. **لج**. In the Ethpeel of **لج** “to take”, however, the **l** is assimilated to **l** instead, the **l** becomes hard and the *e* falls away (§ 36): **لج** (written also **لج** merely), **لج**, &c. Others too have sometimes a like formation, *e. g.* **لج** “you are bound” (say **لج**). It is exactly the same with **لج** “to groan” (2).

D. For the Pael it has to be noted that the 1st sing. Impf. is not **لج**, like **لج**, but simply **لج**. Of course the *a* of the **l** passes over to the prefixes in cases like **لج**, **لج**. In **لج** “to teach” this **l** is almost always parted with, even in writing, *e. g.* **لج** = **لج**, **لج** &c. Individual cases of this kind are found also with other verbs, *e. g.* **لج** “goes away”, instead of **لج** (= **لج** Denominative from **لج**, “way”).

(1) There are sporadic exceptions in accordance with § 46, like **لج** Sap. 14, 10 as variant for **لج**; **لج**; Deut. 4, 26 as var. for **لج**; and various forms from **لج** (§ 183) **لج** *Σπρηγσες* John 16, 20 BERNSTEIN.

(2) The language takes **لج** as root and sometimes even forms derivatives from it, like **لج** “groaning”.

Pael.

Perf. **يَجَر**.—Impf. **يَجَرُ**, **يَجَرِي**.—**يَجَر** (1st sing.).—Impt. **يَجَر**.—Part. act. **يَجَارِي**, **يَجَارِي**; pass. **يَجَارِي**, **يَجَارِي**.—Inf. **يَجَارِي**.

Ethpaal.

Perf. **يَجَرُ**, **يَجَرِي**, &c.—Impf. **يَجَرِي**, **يَجَرِي**.—Impt. **يَجَر** (**يَجَرِي**).—Part. **يَجَارِي**, **يَجَارِي**.—Inf. **يَجَارِي**.

Aphel **يَجَرِي** }
Ettaphal **يَجَرِي** } v. Inflection of verbs *primae* **o**.

VERBA PRIMAE **o** AND **u**.

§ 175. A. In verbs of this sort, which besides are not numerous, *Verba primae* **u** appears throughout, except in Aphel and Ettaphal, (and setting aside **o** & **u**. the exceptions mentioned in § 40 A, viz: Part. act. Peal **يَجَر** “it is fitting”, and the Pael **يَجَر** “to appoint”, along with Ethpaal **يَجَرِي** both for original **u** and for original **o** (and in part for **l**, v. § 174 F).

Instead of **u** with *sh'eva*, **u** \bar{u} has to appear (§ 40 C) in Peal and Ethpeel, thus:—**يَجَر**, **يَجَرِي**, **يَجَرِي**, **يَجَرِي**, &c. **u** is often written instead of it, in the beginning of the word, *e. g.* **يَجَر** = **يَجَر** “they inherited”, &c.⁽¹⁾

In the Perf. Peal, those verbs which do not end in a guttural or *r* (with the exception of **يَجَر** §§ 38; 183) have *e*, thus **يَجَر** “inherited”; **يَجَر** “bare”; **يَجَر** “sat”; **يَجَر** “burned”; but of course **يَجَر** “knew”; **يَجَر** “was heavy”.

In the Impf. and Inf. Peal the two most frequently occurring verbs of this class, **يَجَر** and **يَجَر**, lose their **u**, but instead double (and harden) their 2nd rad., and so become here like to verbs *primae* **u**. They farther lose the **u** in the Impt. Peal (as also does **يَجَر** which does not appear in the Impf.), thus: **يَجَر**, **يَجَر**; **يَجَر**, **يَجَر**; **يَجَر**, **يَجَر**, &c. (cf. **يَجَر**, **يَجَر** § 126 B). The rest pass over entirely, in the Impf. and Inf. Peal, to the analogy of those verbs *primae* **l**, which have *a* in the Impf., *e. g.*

⁽¹⁾ An individual case is found even of **يَجَر** “I have gained” = **يَجَر** Apost. Apocryph. 306, 7; also **يَجَر** “she knew” = **يَجَر** Spicileg. Syr. 40, 8 (both cases after **l**).

ܒܪܚܝܢܐ (cf. § 23 D) from ܒܪܚܐ (1). These have likewise *a* in the Impt. and preserve the 1st rad. as ܒ.

B. In the *Aphel*, ܬܝܡ “to suck” still shows the radical ܬ: ܬܝܡ; and so also runs ܬܝܠ “to wail”, (if it is really an *Aphel*). All the rest have *au* in the *Aphel* and *Ettaphal*: ܬܝܠܐ, ܬܝܠܐܐ; ܬܝܠܐ, ܬܝܠܐܐ; ܬܝܠܐ “to dry up”, &c. In this form ܬܝܠܐ occurs as well as ܬܝܡ. In the inflection this *au* or *ai* is treated exactly like *e. g.* the *aq* in ܬܝܠܐ.

C. In the *Pael* and *Ethpaal* these verbs are not discriminated from strong verbs: *e. g.* ܬܝܠܐ, ܬܝܠܐܐ; ܬܝܠܐ, ܬܝܠܐܐ, &c. are exactly like ܬܝܠܐ, &c.

D. The following tabular statement shows the principal forms which deviate from the general type:

Peal.

Perf. ܬܝܠܐ (2), ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ.

Impf. { ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ (1st sing.).
ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ.
ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ.

Impt. { ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ.
ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ.
ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ.

Inf. ܬܝܠܐܐ—ܬܝܠܐܐ, ܬܝܠܐܐ, ܬܝܠܐܐ.—Part. pass. ܬܝܠܐܐ.

Ethpeel.

Perf. ܬܝܠܐܐ, ܬܝܠܐܐܐ, ܬܝܠܐܐܐ.—Impf. ܬܝܠܐܐ, ܬܝܠܐܐܐ.—Inf. ܬܝܠܐܐܐ.

Aphel.

ܬܝܠܐܐܐ, ܬܝܠܐܐܐܐ—ܬܝܠܐܐܐ, ܬܝܠܐܐܐܐ.

Ettaphal.

ܬܝܠܐܐܐܐ, ܬܝܠܐܐܐܐܐ—ܬܝܠܐܐܐܐ, ܬܝܠܐܐܐܐܐ.—Inf. ܬܝܠܐܐܐܐܐ.

Rem. Examples of the Impt. *Ethpeel* like ܬܝܠܐܐ and Impt. *Ethpaal* ܬܝܠܐܐܐ scarcely ever appear.

(1) Here too with the West-Syrians the ܬ is occasionally still retained instead of the ܬ, *e. g.* ܬܝܠܐ (Deut. 33, 19 according to Barh.), ܬܝܠܐ (Bernstein's Johannes S. VI), instead of the usual ܬܝܠܐ, ܬܝܠܐ (variant of ܬܝܠܐ Matth. 26, 74).

(2) “to borrow”, “to lend”.

VERBA TERTIAE ܐ.

§ 176. A. Verbs *tertia* ܐ deviate from the strong verb much Verba
tertia ܐ. more decidedly than the classes hitherto described. The radical *i*, *y* brings about a vowel-termination, and is fused with the endings in various ways. In the Perfect Peal a transitive form of pronunciation with *ā* in the 3rd sing. m. (like ܬܬܐ “threw”) and an intransitive with *i* are to be distinguished; but side by side with the latter form there appears and that widely, one with *ā* (e. g. ܬܬܐ and ܬܬܐ “rejoiced”⁽¹⁾). In the Impt. Peal the transitive form in *i* has almost completely supplanted the intransitive form in *ai*, v. *infra* D.

B. The *Perf.*, except in Peal, always has *i*, which, like the *i* of the intransitive Peal, is retained even before endings, and with *o* forms the diphthong ܐ *iu*. The later West-Syrians often attach an additional ܐ, of course a silent one, to the 3rd pl. f. as a diacritic mark, e. g. ܬܬܐ = ܬܬܐ “they (f.) are revealed”.

Notice the difference between the 1st sing. ܬܬܐ with soft ܬ and the 2nd sing. m. ܬܬܐ with hard ܬ in all classes⁽²⁾; in the transitive Peal, at least with the East-Syrians, it farther happens that the 1st sing. has *ē* (ܬܬܐ).

C. The *Impf.*, when without any of the endings, terminates in ܐ in all classes; the same is the case with the active *Participles*. With that ܐ the ending *ūn* blends into ܐ (West-Syrian *ūn*), and the ending *in* into *ēn*.

D. The *Impt.* sing. m. ends in *ā* in the Pael, Ethpaal, Aphel, (and Ettaphal?).—In the Impt. Ethpeel the ending with the West-Syrians is *ai*, e. g. ܬܬܐ “reveal thyself”; ܬܬܐ “show thyself”; the East-Syrians vocalise the 1st rad., after the analogy of the strong verb, and write a double, but silent ܐ, thus: ܬܬܐ, ܬܬܐ. The West-Syrians

(¹) So ܬܬܐ “swore”, alongside of the less frequent ܬܬܐ. As variants of the West- and East-Syrian tradition, without consistency on either side, ܬܬܐ and ܬܬܐ; along with ܬܬܐ is found ܬܬܐ &c.

(²) Transgressions against this rule in manuscripts and editions are due to oversight.

also often say **آٰءِيب** as well as **آٰءِيب** “repent”, and even in very early times it is found written⁽¹⁾ plainly **آٰءِيب**.

The intransitive form of the Impt. sing. m. Peal was properly *ai*. But this form is authenticated with certainty still only in **آٰءِيب** “swear” (of the class *primae* — at the same time), occurring alongside of **آٰءِيب**, and in **آٰءِيب** “drink” (with prefix **آٰءِيب**, according to § 51) from **آٰءِيب**. In other cases the form throughout is **آٰءِيب** “rejoice”, &c. (On **آٰءِيب**, “come”, v. § 183).

E. The 3rd pl. m. Perf., at least in Peal, and in like manner the Impt. m. pl., and the 3rd pl. f. Perf. in all the verb-classes, [or Conjugations] have occasionally *lengthened* forms: **آٰءِيب** = **آٰءِيب**; **آٰءِيب** = **آٰءِيب**; **آٰءِيب** = **آٰءِيب**; **آٰءِيب** = **آٰءِيب**, &c.; there is also written instead, **آٰءِيب**, **آٰءِيب**, **آٰءِيب** &c. For **آٰءِيب** of the Imperative pl. f. there is also found **آٰءِيب**, *e. g.* **آٰءِيب** *i. e.* **آٰءِيب** “pray ye” (§ 40 E). More rarely we meet here with the short forms in — (probably *ai*) like **آٰءِيب** “rejoice ye” (f.); **آٰءِيب** “be ye like” (f.). In the 1st pl. perf. we meet with **آٰءِيب**, **آٰءِيب**, **آٰءِيب** &c. as well as **آٰءِيب** &c.

F. The *Ettaphal* does not occur with sufficient frequency to call for its consideration in the Paradigm. Besides, the only form open to doubt is the Impt. sing. m.; all the other forms follow the analogy of the other reflexives.

On the blending of the Participles in *ē*, and pl. *ēn*, with affixed subject-pronouns v. § 64 A.

Rem. Verbal forms, which showed **o** as 3rd rad. no longer appear.

⁽¹⁾ **آٰءِيب**, as it is usually printed in Rev. 2, 5 and 15, is inaccurate. [Gutbir gives **آٰءِيب**]. And yet this remarkable form of the Imperative **آٰءِيب** will have to be recognised, for likewise in Euseb. Church Hist. 211, 1 the two manuscripts which belong to the 6th century have **آٰءِيب** for *μετανοήσον*. The other two,—tolerably ancient also, have **آٰءِيب**. It looks like a regular Ethpaal form, but the verb appears to occur only in the Ethpeel.

PARADIGM OF VERB TERTIAE .

| | Peal. | | Ethpeel. | |
|-----------------|---------|-----------|----------|-----------|
| Perf. sg. 3. m. | וְעָלָה | שָׁבַת | וְעָלָה | |
| 3. f. | וְעָלָה | שָׁבַתָּה | וְעָלָה | |
| 2. m. | וְעָלָה | שָׁבַתָּה | וְעָלָה | |
| 2. f. | וְעָלָה | שָׁבַתָּה | וְעָלָה | |
| 1. | וְעָלָה | שָׁבַתָּה | וְעָלָה | |
| pl. 3. m. | וְעָלָה | שָׁבַתוּ | וְעָלָה | |
| 3. f. | וְעָלָה | שָׁבַתוּ | וְעָלָה | |
| 2. m. | וְעָלָה | שָׁבַתוּ | וְעָלָה | |
| 2. f. | וְעָלָה | שָׁבַתוּ | וְעָלָה | |
| 1. | וְעָלָה | שָׁבַתוּ | וְעָלָה | |
| Impf. sg. 3. m. | יָעֲלֶה | | יָעֲלֶה | |
| 3. f. | יָעֲלֶה | | יָעֲלֶה | |
| 2. m. | יָעֲלֶה | | יָעֲלֶה | |
| 2. f. | יָעֲלֶה | | יָעֲלֶה | |
| 1. | יָעֲלֶה | | יָעֲלֶה | |
| pl. 3. m. | יָעֲלֶה | | יָעֲלֶה | |
| 3. f. | יָעֲלֶה | | יָעֲלֶה | |
| 2. m. | יָעֲלֶה | | יָעֲלֶה | |
| 2. f. | יָעֲלֶה | | יָעֲלֶה | |
| 1. | יָעֲלֶה | | יָעֲלֶה | |
| Impt. sg. m. | וְעָלָה | | וְעָלָה | (וְעָלָה) |
| f. | וְעָלָה | | וְעָלָה | |
| pl. m. | וְעָלָה | | וְעָלָה | |
| f. | וְעָלָה | | וְעָלָה | |
| Part. act. sg. | וְעָלָה | וְעָלָה | וְעָלָה | וְעָלָה |
| pl. | וְעָלָה | וְעָלָה | וְעָלָה | וְעָלָה |
| pass. sg. | וְעָלָה | וְעָלָה | וְעָלָה | וְעָלָה |
| pl. | וְעָלָה | וְעָלָה | וְעָלָה | וְעָלָה |
| Inf. | וְעָלָה | | וְעָלָה | |

| | Pael. | Ethpaal. | Aphel. |
|-----------------|------------------|------------------|------------------|
| Perf. sg. 3. m. | יָצַח | יָצַח | יָצַח |
| 3. f. | יָצְחָה | יָצְחָה | יָצְחָה |
| 2. m. | יָצַחְתָּ | יָצַחְתָּ | יָצַחְתָּ |
| 2. f. | יָצַחְתְּ | יָצַחְתְּ | יָצַחְתְּ |
| 1. | יָצַחְתִּי | יָצַחְתִּי | יָצַחְתִּי |
| pl. 3. m. | יָצַחוּ | יָצַחוּ | יָצַחוּ |
| 3. f. | יָצְחוּ | יָצְחוּ | יָצְחוּ |
| 2. m. | יָצַחְתֶּם | יָצַחְתֶּם | יָצַחְתֶּם |
| 2. f. | יָצַחְתֶּן | יָצַחְתֶּן | יָצַחְתֶּן |
| 1. | יָצַחְתֶּם | יָצַחְתֶּם | יָצַחְתֶּם |
| Impf. sg. 3. m. | יֵצֵחַ | יֵצֵחַ | יֵצֵחַ |
| 3. f. | יֵצְחָה | יֵצְחָה | יֵצְחָה |
| 2. m. | יֵצֵחְךָ | יֵצֵחְךָ | יֵצֵחְךָ |
| 2. f. | יֵצֵחְךָ | יֵצֵחְךָ | יֵצֵחְךָ |
| 1. | יֵצֵחְךָ | יֵצֵחְךָ | יֵצֵחְךָ |
| pl. 3. m. | יֵצְחוּ | יֵצְחוּ | יֵצְחוּ |
| 3. f. | יֵצְחוּ | יֵצְחוּ | יֵצְחוּ |
| 2. m. | יֵצֵחְכֶם | יֵצֵחְכֶם | יֵצֵחְכֶם |
| 2. f. | יֵצֵחְכֶן | יֵצֵחְכֶן | יֵצֵחְכֶן |
| 1. | יֵצֵחְכֶם | יֵצֵחְכֶם | יֵצֵחְכֶם |
| Impt. sg. m. | יֵצֵחַ | יֵצֵחַ | יֵצֵחַ |
| f. | יֵצְחָה | יֵצְחָה | יֵצְחָה |
| pl. m. | יֵצְחוּ | יֵצְחוּ | יֵצְחוּ |
| f. | יֵצְחוּ | יֵצְחוּ | יֵצְחוּ |
| Part. act. sg. | יֹצֵחַ, יֹצְחָה | יֹצֵחַ, יֹצְחָה | יֹצֵחַ, יֹצְחָה |
| pl. | יֹצְחוּ, יֹצְחוּ | יֹצְחוּ, יֹצְחוּ | יֹצְחוּ, יֹצְחוּ |
| pass. sg. | יֹצָח, יֹצָחָה | יֹצָח, יֹצָחָה | יֹצָח, יֹצָחָה |
| pl. | יֹצְחוּ, יֹצְחוּ | יֹצְחוּ, יֹצְחוּ | יֹצְחוּ, יֹצְחוּ |
| Inf. | יֹצֵחַ | יֹצֵחַ | יֹצֵחַ |

VERBA MEDIAE **o** AND **u**.

§ 177. A. Verbs, whose 2nd rad. is looked upon as a **o**, or rather verbs which replace the 2nd rad. by a long vowel, are still farther removed from the general type, in Peal, Aphel, Ethpeel and Ettaphal, than the preceding class. Verba
mediae
o & u.

In *Peal* they have *ā* in the Perf. between the two firm radicals (مَرَم “stood”), and *ū* in the Impf. and Impt. (مَرَم, مَرَم). The intransitive מוֹת “to die” alone has *ī* in the Perf. (מָוַת).⁽¹⁾ In the Part. act. they have *ā-e*, and with lengthening, *āi-* (מַמְעֵל, מַמְעֵל): in the Part. pass. *ī* (מְמַעֵל), and in the Inf. *ā* (מַמְעֵל). The Inf. is sometimes written inaccurately מַמְעֵל. The only verb which still exhibits middle **u**, has *ī* in the Impf. and Impt. (מַמְעֵל, מַמְעֵל)⁽²⁾; in other respects it is exactly like those with middle **o**.

B. In the *Aphel* *ī* appears throughout (מַמְעֵל, מַמְעֵל), except in the Part. pass. and the Inf. (מַמְעֵל, מַמְעֵל).—It is the very same in *Ettaphal*, where only the Inf. has *ā* (מַמְעֵל, מַמְעֵל—מַמְעֵל). The *Ethpeel* agrees completely with the *Ettaphal*, or rather the *Ethpeel* in these verbs is quite supplanted by the *Ettaphal*. In the reflexives even a single **l** may be written for the double **l** (§ 36). The frequently occurring reflexive of מַמְעֵל “to persuade” (with Greek π § 15, from πεισσει) is written מַמְעֵל, מַמְעֵל, and oftenest מַמְעֵל (etpīs), by assimilation of the **l** to the π. So by a wrong use, in a few rare cases even מַמְעֵל “to burst out in anger” (“to boil”).

C. The prefixes **u** **l** **o** are applied in the *Peal* and *Aphel* without a vowel. And yet forms of the prefix with a vowel are not infrequently found, particularly in the poets, like מַמְעֵל, מַמְעֵל, מַמְעֵל “wakens up”, מַמְעֵל; rarely we have Infinitives like מַמְעֵל “to remain”. Whether forms of three syllables like מַמְעֵל occurred also, is not certain.

(¹) Very rarely indeed מַמְעֵל is said to appear.

(²) But not in the Perf., where only *sām* occurs, not *sīm*. In verbs *med. o* no trace has been retained of an intransitive mode in the Impf. and Impt. *Peal*.

D. In the Aphel, hardening occurs according to tradition after the vowel *a* in **إَفِي** “made ready”, and in **إَفِي**⁽¹⁾ “measured”, while the softness of the 1st rad. may be held certain in **إِيَا** “gave back”, **إِيَم** “beheld”, **إِيَا** “I spent the night”, and many others.

E. *Pael* and *Ethpaal* make use of a double **و** (*uij*) in place of the 2nd rad., as **مِيم** “to maintain”, **مِيَمِيم**; **تِيَد** “to charge”, &c., but sometimes a double **و** (*uuw*), as **تِيَو** “to bedaub” (East-Syrian manner of writing is **تِيَو** § 49 B); **يِي** “to set right”, “to admonish” (alongside of **يِي** “to set or attach on the right side” &c.). The inflection of these verbs is exactly that of the strong verbs.

F. Those verbs also are declined like strong verbs, which have an altogether consonantal *w*, e. g. **زِيَر** “to exult”, **زِيَر**, **زِيَر**, &c.; **إِيَا** “to add to” (Denominative from **حَلَا** “by, on to”), **إِيَا**, **إِيَا**, &c.; **إِيَا** “to act wickedly” (from **إِيَا** “iniquity”); **زِيَو** “to be wide”, **زِيَو**, **زِيَو** “to widen” (contrasted with **زِيَو** “to smell”, **زِيَو** “to soften, to appease”); **سِيَو** “to be white” (**سِيَو** § 116, — contrasted with **سِيَو** “glanced”). They are mostly Denominatives, and by no means the remains of a formation more original than that of verbs properly *med.* **و**.

G. The following synopsis gives a view of the deviations from the general type, which occur in these verbs.

Pael.

| Perf. | | Impf. | |
|---|----------------|---|-----------------------------|
| مِم (مِم) | مِمِم | مِمِم (مِمِم) | مِمِم |
| مِمِم | مِمِمِم | مِمِم | مِمِم |
| مِمِم | مِمِم | مِمِمِم | مِمِمِم |
| مِمِم | مِمِم | Impt. | |
| مِمِمِم | مِمِمِم | مِمِم , مِمِم | مِمِم , مِمِم |
| مِم | مِم | مِمِم | مِمِم |
| Part. act. مِمِم (مِمِم , مِمِم), مِمِم | | Inf. | |
| pass. مِم (مِم). | | مِمِم (مِمِم , مِمِم). | |

(¹) In certain modifications of meaning, however, the former of these two words is said to be given as **إِيَا**: and the whole matter is thereby made a subject of considerable doubt. **إِيَا** in particular owes its hardness expressly to the silly

Ettaphal and *Ethpeel*.

VERBA MEDIAE GEMINATAE.

desire to distinguish it from اَمِلَ "caten" (§ 23 G. Rem.). At the same time it is stated that, "in the land of Ḥarrān", that is, in the very home of the dialect, they say اَمِلَ. Thus always اَمِلَ &c.

C. In forms furnished with prefixes (Impf. and Inf. *Peal*, and the whole of *Aphel* and *Ettaphal*), hardening always appears: thus **نُخِرَ** “robs”; **نُحِرَ** “hatched”, &c. In this, as also in other respects, these forms (and the *Impt.* *Peal* likewise) agree entirely with the formations of verbs *primae*, so that sometimes a doubt may actually exist as to whether a verbal form belongs to the one or to the other.

In the *Perf.* *Peal* the 2nd rad. becomes hard, only when an original vowel following it has been retained: thus like **نُحِرَ** “dashed in pieces”, **نُحِرَ**, **نُحِرَ**, also **نُحِرَ** and even in the later formations **نُحِرَ**, **نُحِرَ**; but **نُحِرَ**, **نُحِرَ**. In the *Impt.* it is always correspondingly soft: **نُحِرَ**, **نُحِرَ**.

D. In the *Ethpeel* the 2nd and 3rd rads. (contrary to the fundamental rule) are kept separate, and the inflection is quite the same as in the strong verb. Only,—when the two come together, the mode of writing is sometimes simplified, e. g. **نُحِرَ** for **نُحِرَ** (like **نُحِرَ**); **نُحِرَ** for **نُحِرَ** (like **نُحِرَ**) from **نُحِرَ** “to be robbed”, **نُحِرَ** “to be imputed”.—In the *Pael* and *Ethpaal* these verbs exactly resemble the strong verbs, although the pronunciation, at least in later times, in cases like **نُحِرَ** (properly *paqqêqath*) allowed of a simplification (to *paqqath* or even *paqath*).

E. We give in what follows a complete paradigm of the *Peal* (short only of the secondary forms).

| <i>Perf.</i> | <i>Impf.</i> | <i>Impt.</i> |
|-------------------------------------|---------------|--|
| sg. 3. m. نُحِرَ | نُحِرَ | sg. m. نُحِرَ |
| 3. f. نُحِرَ | نُحِرَ | f. نُحِرَ |
| 2. m. نُحِرَ | نُحِرَ | pl. m. نُحِرَ |
| 2. f. نُحِرَ | نُحِرَ | f. نُحِرَ |
| 1. نُحِرَ | نُحِرَ | |
| pl. 3. m. نُحِرَ | نُحِرَ | Part. act. نُحِرَ , نُحِرَ |
| 3. f. نُحِرَ , نُحِرَ | نُحِرَ | pass. نُحِرَ |
| 2. m. نُحِرَ | نُحِرَ | |
| 2. f. نُحِرَ | نُحِرَ | Inf. نُحِرَ |
| 1. نُحِرَ | نُحِرَ | |

For the *Aphel* the following abstract may suffice: Perf. **إِخْرَ، إِخْرَأَ**; **إِخْرَه**, **إِخْرَأَفَ**;—Impf. **يُخْرِ، يَخْرُ، يَخْرِي**—Impt. **إِخْرِ، إِخْرِنِي**;—Part. act. **مُخْرِ، مَخْرٍ**.—Part. pass. **مُخْرٍ، مَخْرٍ**.—Inf. **مُخْرِهِ**.

The Ettaphal would run **إِخْرِي، إِخْرِي**, &c.

VERBS WEAK IN MORE THAN ONE RADICAL.

§ 179. A. Verbs, which contain two weak radicals, present almost no peculiar difficulties. Verbs *primae* **ا**, which are at the same time *tert.* **ا**, show the peculiarities of both classes, *e. g.* from **بَلَا** “to damage” **بَلَا، بَلَا، بَلَا**; Aphel **بَلَا، بَلَا، بَلَا**; Impt. Aphel **بَلَا** “cause to forget”; **بَلَاهِهِ** “put to the proof”, &c. They retain the *n* in the Impt. Peal: **بَلَاهِي، بَلَاهِي**, &c.

Verbs weak
in more
than one
radical.

Verbs *primae* **ا**, which are at the same time *med.* **و** or *med. gen.*, retain their *n* in all circumstances, thus *e. g.* **نَامَ، نَامَ، نَامَ** (*med.* **و**) “sleeps”; **يَبِ، يَبِ، يَبِ** (*med. gen.*) “is abominable”.

B. Verbs *primae* **ا**, which are at the same time *tert.* **ا**, correspond: **إِلَّ، إِلَّ، إِلَّ** “to wail”; **إِجَّ، إِجَّ، إِجَّ** “to bake” (East-Syrian **إِجَّ، إِجَّ، إِجَّ**); **إِلَّ، إِلَّ، إِلَّ** (also **إِلَّ، إِلَّ، إِلَّ** § 174 B, *Rem.*); Impt. **إِجَّ، إِجَّ، إِجَّ**; f. **إِلَّ، إِلَّ، إِلَّ** (East-Syrian **إِلَّ، إِلَّ، إِلَّ**); Ethpeel **إِلَّ، إِلَّ، إِلَّ**, &c. (For a third verb of this kind, which appears in the Peal, **إِلَّ، إِلَّ، إِلَّ**, v. § 183). Pacl **إِلَّ، إِلَّ، إِلَّ** “to heal”, **إِلَّ، إِلَّ، إِلَّ**, &c.

It is the same with verbs which are at once *primae* and *tertiæ* **ا** [*i. e.* they show the variations associated with both types of weakness in the radical]: **تَعْلَ، تَعْلَ، تَعْلَ** “to swear”; **تَجَّ، تَجَّ، تَجَّ** “to sprout”: **تَجَّ، تَجَّ، تَجَّ** or (intr.) **تَجَّ، تَجَّ، تَجَّ** (§ 176 D, *Rem.*);—**بَرَّ، بَرَّ، بَرَّ** (also **بَرَّ، بَرَّ، بَرَّ** § 175 A, *Rem.*); Aphel **بَرَّ، بَرَّ، بَرَّ**, to which add **بَرَّ، بَرَّ، بَرَّ** “to confess” and a few others which do not occur in the Peal: **بَرَّ، بَرَّ، بَرَّ**, &c.

C. Verbs *tert.* **ا**, which have a *w* as 2nd rad., *e. g.* **حَفَّ، حَفَّ، حَفَّ** “to accompany”; **عَفَّ، عَفَّ، عَفَّ** “to be equal”, keep it always as a consonant, and accordingly do not diverge at all from the usual type of verbs *tert.* **ا**: *e. g.* **حَفَّ، حَفَّ، حَفَّ**; **عَفَّ، عَفَّ، عَفَّ**, &c.

D. Even in verbs *secundæ* **ا**, which are at the same time *tert.* **ا**, the procedure is in accordance with the rules elsewhere given. What effect these rules have is shown in the following forms: Perf. **فَلَّ، فَلَّ، فَلَّ** “to find

fault with", f. **فَلَّ**, pl. **فَلَّاه**; Impt. **فَلِّ**, f. **فَلِّ**; Inf. **فَلِّلْ**. Ethpeel **فَلِّلْ**.—
Intrans. Perf. **لَبَّ** "to grow tired", **لَبَّبَ**, **لَبَّبْ**, **لَبَّبَ** and **لَبَّبَ**, **لَبَّبَ** and **لَبَّبَ**; Impf. **لَبَّ**, **لَبَّبَ**, **لَبَّبَ**; Part. f. **لَبَّبَ**, &c.

E. Several other combinations, which however occur very seldom indeed,—such as *primae* **ل** and *med. gem.* in **لَبَّبَ** (لَبَّبَ) "thou art groaning", or *prim.* **ل** and *med.* **و** in **لَبَّبَ** (لَبَّبَ) "she longed for", or *primae* **و** and *secundae* **ل** as in **لَبَّبَ** "she longs for", **لَبَّبَ** (improperly written **لَبَّبَ** § 33 B) "he longed for", and the triple weakness in **لَبَّبَ** (Pael) "to restore to harmony", Ethpaal **لَبَّبَ** (also written, to be sure, **لَبَّبَ**)—need no special explanation. **لَبَّبَ** "to lament" (§ 175 B) has its two *l's* always separated: **لَبَّبَ**, &c.

QUADRILITERAL AND MULTILITERAL VERBS.

Quadrili-
teral and
multiliteral
verbs.
Formation
of quadri-
literals.

§ 180. As Quadriliterals we reckon here both those verbs which cannot readily be traced back to shorter stems, such as *e. g.* **لَبَّبَ** "to scatter", and those, in which this is easily done. To the latter class belong, amongst other:—

(1) Causatives formed with *sa*, like **لَبَّبَ** "to enslave"; **لَبَّبَ** "to suspend"; **لَبَّبَ** "to complete"; and (from *primae* **و** or **ل**) **لَبَّبَ** "to proclaim"; **لَبَّبَ** "to stretch forth"; **لَبَّبَ** "to promise"; **لَبَّبَ** "to delay" (אָהַר).

(2) The few quadriliterals formed with *sa* **לִבְּבָה** "to hasten"; **לִבְּבָה** "to bring against"; **לִבְּבָה** "to tend or nurse" (probably from **לִבְּבָה**).

(3) Denominatives in *n*, like **לִבְּבָה** "to be possessed", from **לִבְּבָה** "demoniac" (adj. from **לִבְּבָה** "demon"); **לִבְּבָה** "to sustain", "to hold out".

(4) Denominatives in *î*: **לִבְּבָה** from **לִבְּבָה** "foreign"; **לִבְּבָה** *olksioŭ* from **לִבְּבָה** *olksioŭ* (from **לִבְּבָה** "house").

(¹) This form is at an early date disfigured in many ways.

(5) Denominatives formed by reduplication of the 3rd radical, like **جَدَدٌ** “to make a slave of” (**جَدَدٌ**); **جَرَرٌ** “to wrap in swaddling clothes” (**جَرَرٌ**).

(6) Reduplicated forms like **جَرَجَ** “to chew the cud” from **جَر**; **جَرَجَ** “to become stupid” from **جَر**.

(7) Reduplicated forms like **جَحَجَحَ** “to complicate”, and **جَنَنَ** “to drag”, from **جَلَل**, **جَر**; **جَحَلَ** “to shake”; and **جَمَجَمَ** “to raise up” from **جَم**, **جَم**.

(8) Forms like **جَمَعَ** “to maintain”, “to nourish”, from **جَمَر**; **جَمَعَ** “to be wreathed”, from **عَكَر**; **جَمَعَ** “to lean upon a staff” (**جَمَعَ**). And so too, others of all sorts.

To these may be added simple Denominatives like **جَلَّ** “to teach” from **جَلَّ** “disciple”; **جَمَعَ** “to pledge”, from the Assyrian borrowed-word **جَمَعَ** “pledge”; **جَمَعَ** “to become a proselyte”, from the Jewish word **جَمَعَ**; **جَمَعَ** “to give form” (**جَمَعَ**), &c.; and, along with these, even compounds like **جَمَعَ** “to become man”, from **جَمَعَ**; **جَمَعَ** “to be an adversary”, from **جَمَعَ** (from **جَمَعَ** + **جَمَعَ**, &c. Along with these Quadriliterals there are many also from Greek words, like **جَمَعَ** “to accuse”, from *κατήγορος*; **جَمَعَ** “to remove”, “to depose”, from *καθαίρεσις*, &c.; **جَمَعَ** “to rob” from *λῃστής*.

The Quadriliterals have an Active form, and a Reflexive form: **جَمَعَ** “to roll” (trans.), **جَمَعَ** “to roll” (intrans.); **جَمَعَ** “to teach”, **جَمَعَ** “to be taught”; **جَمَعَ** “to estrange”, **جَمَعَ** “to become estranged”; **جَمَعَ** “to notify”, **جَمَعَ** “to understand, or know”, &c. Many appear in the reflexive form only.

§ 181. *The inflection is exactly that of the Paal and corresponding Inflection. Ethpaal*, except that in this case the two middle consonants take the place of the one double consonant, thus: **جَمَعَ** like **جَمَعَ**, **جَمَعَ**, **جَمَعَ**; Impf. **جَمَعَ**, **جَمَعَ**; Impt. **جَمَعَ**, **جَمَعَ**; Part. act. **جَمَعَ**, **جَمَعَ**; pass. **جَمَعَ**, **جَمَعَ**; Inf. **جَمَعَ** (*Nomen actionis* **جَمَعَ** § 123).—Reflexive **جَمَعَ**, **جَمَعَ**; Impf. **جَمَعَ**, **جَمَعَ**; Impt. **جَمَعَ**; Part. **جَمَعَ**, **جَمَعَ**; Inf. **جَمَعَ**.

It makes no difference whether the 2nd letter be a **o** or a **u**, as, for instance, in **هَيَّجَ** “to support”; **هَيَّجَ** “to announce”.

Those which end in *ī* follow entirely the analogy of the Pael of *tert.* **u**, e. g. **مَصَّجَ** “to complete”, **مَصَّجَ**, **مَصَّجَ** (2nd sing. m.), **مَصَّجَ** (1st sing.), **مَصَّجَ**; Impf. **يَمَصِّجُ**, **يَمَصِّجُ**; Impt. **يَمَصِّجْ**.— Reflexive **مَصَّجَ**, **مَصَّجَ**, &c. Of an Impt. of the Reflexive of such verbs I know only the forms **لَا فَنِّجْ** (1) (**لَا فَنِّجْ**?) and **لَا حَمَّجْ** (2); and these do not end in *ā*, as one would have expected.

Multiliteral
verbs.

§ 182. In like manner several Quinqueliterals also appear. To this class belong first, verbs which repeat the two last radicals, like **لَا سَجَّجَ** “to have bad dreams”, from **سَجَّجَ** “a dream”, and **عَنِّجَ** “to stir up fancies”, the reflexive of which, **لَا فَنِّجَ** “to have fancies”, (from **عَنِّجَ** “a little lamp”, a borrowed-word from the Persian) occurs frequently. Farther, words occur like **سَلَّجَ** “to show one’s self off”, “to swagger”. The inflection of these verbs is quite like that of the Quadriliterals, except that here it is generally the first consonant which is without the vowel.

Rem. Detached words like **لَا دَحَّجَ** “to be at law” (**دَحَّجَ**); **لَا مَدَّجَ** “to be a *κυβερνήτης*”, and even **لَا دَحَّجَ** “to be an enemy” (**دَحَّجَ**), and **لَا مَدَّجَ** “to be a *χριστιανός*” are to be regarded as affected malformations, which in no way belong to the language.

LIST OF ANOMALOUS VERBS.

List of
anomalous
verbs.

§ 183. (1) **لَا فَنِّجَ** “to find” (Aphel) instead of **لَا فَنِّجَ**; so **لَا فَنِّجَ**, **لَا فَنِّجَ** (Part.), **لَا فَنِّجَ**. Only the Part. passive is transferred to the Peal: **لَا فَنِّجَ** (3). A new Aphel, certified only in later times, appears perhaps in **لَا فَنِّجَ** “to cause to find” Job 7. 2 Hex.

(1) LAGARDE, Anal. 20, 28 (6 Codd.).

(2) Gregor. Naz. Carm. II, 23, 21; but **لَا حَمَّجَ** in Testam. Jesu Christi 104, 12.

(3) So **لَا فَنِّجَ** “*foedus*” (adj.) from **لَا فَنِّجَ** “*foedere*” &c. A Peal **لَا فَنِّجَ** in this or in a similar meaning does not otherwise occur. The forms given by PAYNE-SMITH 4158 all belong to the Pael. **لَا فَنِّجَ** is properly, perhaps, a Shaphel of **لَا فَنِّجَ**.

(2) **ܐܠܝܐ** “to come”. Impt. **ܐܠܝܐ** (with loss of the **ܐ** and with **ā**), f. **ܐܠܝܐ**; pl. **ܐܠܝܐ**, f. **ܐܠܝܐ** (**ܐܠܝܐ**).—Aphel **ܐܠܝܐ**. Ettaphal **ܐܠܝܐ**.

(3) **ܠܝܐ** “to run”. Impt. **ܠܝܐ** ⁽¹⁾.

(4) **ܠܝܐ** “to go”. The **ܠ** falls out (§ 29) as often as it would otherwise have to follow a vowel-less **ܠ** and take a vowel itself, thus **ܠܝܐ** (1st sg.): **ܠܝܐ** (3 f. sing.); **ܠܝܐ**; **ܠܝܐ**; &c. but **ܠܝܐ**, **ܠܝܐ** ⁽²⁾ &c. Impt. **ܠܝܐ** (with falling away of the **ܐ** and with **e**), **ܠܝܐ**, **ܠܝܐ**. Only the Peal occurs.

(5) **ܠܝܐ** “to ascend”. The **ܠ** is assimilated to the **ܠ**, whenever the latter stands in the end of a syllable and the former comes first in the one immediately following. These forms, namely Impf. and Inf. Peal, Aphel and Ettaphal, look just as if they had been derived from **ܠܝܐ**, thus: **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**; **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**; **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**, &c. (Pael and Ethpael are regular **ܠܝܐ**, **ܠܝܐ**.) The Impt. too runs as if from **ܠܝܐ** (§ 173 C): **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**.

(6) **ܠܝܐ** “to give” (with poets also dissyllabic, thus **ܠܝܐ** doubtless) loses its **ܐ** in the forms **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**; **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**; but **ܠܝܐ**, **ܠܝܐ** (the East-Syrians throw it out in these forms also, § 38). Impt. **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ** (the **ܐ** occurring on account of the guttural, by § 169). Part. act. **ܠܝܐ**, **ܠܝܐ**;—pass. **ܠܝܐ**. For the Inf. (only as Inf. absol., along with forms from **ܠܝܐ**) **ܠܝܐ**; but usually a **ܠܝܐ**, from **ܠܝܐ** appears instead, which also supplies the Impf.; one says only **ܠܝܐ**, **ܠܝܐ**, &c.—Ethpeel is regular, **ܠܝܐ**, **ܠܝܐ**, &c. No other conjugations from **ܠܝܐ** or **ܠܝܐ** are in use.

(7) **ܠܝܐ** “to live”. The Perf. is regular: **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**.—So too the Impt.: **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ**. But the Impf. is formed as if from a verb *med. gem.*: **ܠܝܐ**, **ܠܝܐ**, **ܠܝܐ** (and no

⁽¹⁾ The pronunciation *haʿ* with the falling away of the *r* appears to be known neither to the ancient tradition of the East-Syrians, nor to that of the West-Syrians.

⁽²⁾ In BERNSTEIN'S *Johannes* are varying forms like **ܠܝܐ**, **ܠܝܐ**, &c. which have *ē*, alongside of those like **ܠܝܐ** &c. which have *i*— (§ 174 B. *Rem.*).

doubt (تنب, ننب). Now this readily passes into the form of verbs *primae* †: even at a pretty early date there is found written ننب, and the later West-Syrians at least have ننب, ننب, &c. The Inf. too is ننب (ننب, ننب).—Part. ننب, f. ننب; pl. ننب or ننب, f. ننب⁽¹⁾. The Aphel too is formed as if from *med. gem.*: ننب, ننب, ننب; ننب; ننب; ننب (Part. pass.); ننب (*Nomen agentis* ننب). The mode of writing which is preferred for these Aphel forms is ننب, ننب, &c. (§ 35). So with the Ettaphal ننب.

(8) ننب “to be”. The Perf. ننب, ننب, &c. is quite regular: as an enclitic, however, it loses (v. §§ 38; 299) its ن: ننب, ننب, &c. The Impf. also is usually quite regular: ننب, ننب, ننب, &c.; still, the following secondary forms occur, in which the ن has fallen out, and with no difference of meaning: ننب, ننب, ننب, ننب, ننب (2 sing f.). Even the first two forms are far less frequently employed than the full forms, and the others still less frequently, in particular the last one. Notice alongside of the Part. ننب, ننب “being, becoming”, the Part. pass. ننب, ننب, pl. ننب (Emph. st. ننب) “existing” (or “created”) and the verbal⁺ adjective ننب, ننب “been” (§ 118).

VERBS WITH OBJECT-SUFFIXES.

Verbs with
object-
suffixes.
(a) With
strong ter-
mination.
Leading
rules.

§ 184. V. *supra* § 66.

The 1st person of the verb cannot have the suffixes of the 1st joined to it, nor the 2nd those of the 2nd.⁽²⁾ There is no suffix of the 3rd pl.; the separate ننب, or ننب supplies its place.

ننب,— which comes in room of ننب after a vowel-ending,—becomes, with ā, ننب; with ī it becomes ننب; with ē, ننب (§ 50 A. (3)).

Before Suffixes, ن of the 2nd sg. m. Perf. is modified into ن;

ن of the 2nd sg. f. Perf. into ن;

ن of the 1st pl. Perf. into ن;

(¹) Not to be confounded with the adjective ننب, ننب, &c. “living”, “active”.

(²) The only exception known to me is the poetical expression ننب: “that I might see myself”, Ephr. II, 506 C.

the ending ڤ, ڦ (ڤڤ) into ڤڤ, ڤڤ (ڤڤڤ);

the ending ڤ into ڤ (more rarely ڤڤ);

the ending ڤ into ڤ;

the ending ڤ (ڤڤ) into ڤ (ڤڤ);

and the 3 pl. f. Perf. is made to end in *ā*.

The *ā* of these forms is wanting, however, before the suffix of the 2nd sing. f. ڤڤ, which here preserves its *e*, (probably also in the 3rd pl. f. before the suffix of the 2nd pl.).—Secondary forms also occur in which the suffix of the 3rd sing. m. (ڤ) retains the *e*.

The forms of the Impf. which end in the 3rd consonantal rad. (3 sg. m. and f.; 2 sg. m.; 1. sg. and pl.) assume an *i* before the suffixes of the 3rd sing.; the Impt. sing. m. takes an *ā* or an *ai* before all suffixes, when it ends in a consonant.

Attention should be paid to the distinction between ڤ and ڤ in the different persons of the verb. Only the East-Syrians, however, are consistent in this matter; the West-Syrians frequently give a *hard* sound even to the ڤ of the 3rd sing. fem.

The verbal forms are least altered before the suffixes of the 2nd pl. (ڤڤ and ڤڤ).

Seeing that these suffixes ڤڤ and ڤڤ are treated entirely alike, and that, besides, very few vouchers are found for the latter, I leave it out of the Paradigm. For the forms of the Impf. which end in the 3rd rad., the 3rd sing. m. may suffice as their representative; for those in *un*, the 3rd pl. m.; for those in *ān*, the 3rd pl. f.

I mark with an asterisk (*) those forms, of which the accuracy does not appear to be fully established.

| § 185. | | REGULAR VERB | | |
|----------------------|--------------------------|-----------------------|------------|-------------|
| <i>Perfect Peal.</i> | | Sg. 1 st . | Sg. 2. m. | Sg. 2. f. |
| Sg. 3. m. | مَلَّحِب | مَلَّحِب | مَلَّحِب | مَلَّحِب |
| 3. f. | مَلَّحِبَت | مَلَّحِبَت | مَلَّحِبَت | مَلَّحِبَت |
| 2. m. | مَلَّحِب | — | — | — |
| 2. f. | مَلَّحِبَت | — | — | — |
| 1. | — | مَلَّحِب | مَلَّحِب | مَلَّحِب |
| Pl. 3. m. | مَلَّحِب | مَلَّحِب | مَلَّحِب | مَلَّحِب |
| 3. f. | مَلَّحِبَت | مَلَّحِبَت | مَلَّحِبَت | مَلَّحِبَت* |
| 2. m. | مَلَّحِبَت | — | — | — |
| 2. f. | مَلَّحِبَت | — | — | — |
| 1. | — | مَلَّحِب | مَلَّحِب | مَلَّحِب* |
| <i>Impf. Peal.</i> | | | | |
| Sg. 3. m. | مَلَّحِب | مَلَّحِب | مَلَّحِب | مَلَّحِب |
| 2. m. | { مَلَّحِب مَلَّحِبَت | — | — | — |
| 2. f. | مَلَّحِبَت | — | — | — |
| Pl. 3. m. | مَلَّحِب | مَلَّحِب | مَلَّحِب | مَلَّحِب |
| 3. f. | مَلَّحِبَت | مَلَّحِبَت | مَلَّحِبَت | مَلَّحِبَت* |
| <i>Impt. Peal.</i> | | | | |
| Sg. m. | مَلَّحِب | — | — | — |
| f. | مَلَّحِبَت | — | — | — |
| Pl. m. | { مَلَّحِب مَلَّحِبَت | — | — | — |
| f. | { مَلَّحِب مَلَّحِبَت | — | — | — |
| <i>Inf. Peal.</i> | | | | |
| <i>Peal.</i> | مَلَّحِب | مَلَّحِب | مَلَّحِب | مَلَّحِب |
| | مَلَّحِبَت | مَلَّحِبَت | مَلَّحِبَت | مَلَّحِبَت |

[illegible]

Observa-
tions on the
Perfect.

§ 186. *On the Perfect*: For the 3 pl. m. there appears also before suffixes, although rarely, the lengthened form in *ūn(ā)*, as **هَمَكْنَبَ** “they laid him”; **سَبَوْنَبَ** (no doubt **سَبَوْنَبَ**) “they encompassed me”:—Overbeck’s ‘Ephraim Syr. &c.’ 137, 9; **لَحَكَبَ** “they entrusted thee”.—Julianus 90, 25; **لَبَقْنَبَ** “they gave thee suck” Jac. Sar., Constantin v. 402 Var. (cf. § 197).—In the same way there occur for the 3 pl. f. forms with *ēn(ā)*, like **خَجَبْنَبَ** (also written **خَجَبَبَ**, which has been inaccurately understood as **خَجَبْنَبَ**; hardly perhaps to be pronounced **خَجَبْنَبَ**).

For the 3rd sg. f., with suffix of the 2nd pl. there is found as a variant for **جَهَبَبَ** “conceived you” Is. 51, 2, the doubtless more original **حَهَبَبَ** (from the intrans. **حَهَبَ**).

The 3rd pl. m. sometimes remains without ending before the suff. of the 2nd pl.: **الْجَبَف** (East-Syrian **الْجَبَف** § 174 A) Judges 10, 12 “they oppressed you”; and **اَجَسَفَف** *ἐράραξαν ὑμᾶς*, Acts 15, 24 (also Hark.).

Examples
of varia-
tions.

§ 187. The trifling *variations* from the Paradigm, which are called for in Intransitives, in certain weak roots, and in the Pael and Aphel, are shown by the following examples, to the analogy of which the other forms also give way: *Intransitives*; **نَشَبَبَ** “she loved her”; **حَلَبَبَ** “she conceived me”.—*Weak*; **اِسَبَبَ** “he held her”; **اِجَبَفَ** “he met you”; **اِسَبَبَ** “she held me”; **يَحَبَبَ** “begat us”; **اَحَبَبَ** “she brought thee forth”; **اَبَحَبَفَ** “I knew you”; **اَبَحَبَفَ** “they knew thee”; **اَبَحَبَبَ** “he gave her”; **اَبَحَبَبَ** “I gave thee” (§ 183); **اَبَحَبَبَ** “he begged thee”; **اَبَحَبَبَ** “they begged thee” (others—**اَبَحَبَبَ**, **اَبَحَبَبَ**, cf. § 171); **اَبَحَبَبَ** “he heard you”; **اَبَحَبَبَ** (others—**اَبَحَبَبَ** § 184) “she set her”; **اَبَحَبَبَ** “thou didst set me”; **اَبَحَبَبَ** “I set thee”; **اَبَحَبَبَ** “I set you”; **هَمَكْنَبَ**, **هَمَكْنَبَ** “they set him”; **نَلَبَبَ** “he dug it (f.)”; **وَجَبَبَ** “she dashed it (m.) in pieces”; **اَبَحَبَبَ** “I desired her”; **اَبَحَبَبَ** “they dragged him forth”.

Pael and Aphel: **اَبَحَبَبَ** “he blessed him”; **اَبَحَبَبَ** “he received us”; **اَبَحَبَبَ** “he ordered you”; **اَبَحَبَبَ** “he reached him, or came up with him”; **اَبَحَبَبَ** “she received him”; **اَبَحَبَبَ** “she dipped me”; **اَبَحَبَبَ** “I strengthened thee”; **اَبَحَبَبَ** “thou (f.) didst make me angry”;

ʾōḥḥāḥḥ “I made known to you”; ḥāḥḥāḥḥ “we blessed you”; ʾōḥḥāḥḥ “we made known to you”; ʾimḥāḥḥāḥḥ “you delivered him up”; ḥāḥḥāḥḥ “they deflowered her”; ḥāḥḥāḥḥ “they (f.) praised him”; ʾimḥāḥḥāḥḥ “made (3 pl. f.) us astonished”; ʾimḥāḥḥāḥḥ “found (3 pl. f.) him”; ʾimḥāḥḥāḥḥ “he made him ascend” (§ 183); ʾimḥāḥḥāḥḥ “I led you forth”;— ḥāḥḥāḥḥ “thou comfortedst me” (§ 172 A); ḥāḥḥāḥḥ “polluted (3 pl.) him”; ḥāḥḥāḥḥ “they asked us”;— ʾimḥāḥḥāḥḥ “he raised him up”; ʾimḥāḥḥāḥḥ “thou didst disturb her”; ʾimḥāḥḥāḥḥ “she disturbed thee”; ʾimḥāḥḥāḥḥ “they raised him up”, “established him”; ʾimḥāḥḥāḥḥ “they persuaded him”.— ʾimḥāḥḥāḥḥ “he loved me”; ʾimḥāḥḥāḥḥ “thou lovedst me”; ʾimḥāḥḥāḥḥ “I loved you”; ʾimḥāḥḥāḥḥ “they made him eager”; ʾimḥāḥḥāḥḥ “he introduced him”; ʾimḥāḥḥāḥḥ “they introduced thee (f.)”; ʾimḥāḥḥāḥḥ “I introduced you (pl.)”.

§ 188. *On the Imperfect*: The 2nd form of the 2nd sg. m. accommo- On the Imperfect.
 dates itself entirely to the Impt. sg. m. (§ 190). It serves properly to denote prohibition (with ʾā “not”), but it stands also in other uses, just as the original form stands also in prohibition.

The 2nd sg. f. also takes before suffixes the form ʾāḥḥ: thus, ʾāḥḥāḥḥ “thou (f.) dost hunt me”; ʾāḥḥāḥḥ “thou art justifying him”; ʾāḥḥāḥḥ “thou art choking her”.

The forms of the suff. of the 3rd sg. m. ʾāḥḥ and ʾāḥḥ alternate without distinction in the cases concerned. With f. suff., forms like ʾāḥḥāḥḥ in place of ʾāḥḥāḥḥ, &c. occur more rarely.

For ʾāḥḥ there occurs in the Codex Sinaiticus ʾāḥḥ (how pronounced?), interchanging with the usual forms, *e. g.* ʾāḥḥāḥḥ “I take him” (= ʾāḥḥāḥḥ); ʾāḥḥāḥḥ “finds him”; ʾāḥḥāḥḥ “I place him”; ʾāḥḥāḥḥ “I pity him”, &c. So ʾāḥḥāḥḥ “judges him” Isaac I, 242 v. 397. Isolated cases of ʾāḥḥ used instead, occur in the Cod. Sin., *e. g.* ʾāḥḥāḥḥ “gives him power” (= ʾāḥḥāḥḥ); so ʾāḥḥāḥḥ “we constrain him” Vita St. Antonii ed. Schulthess 11 paen.⁽¹⁾

(1) There is an additional example there of such a form. The editor draws attention,—in the Introduction p. 5, *Rem. 3*—, to several others in the cod. D of the Vita Alexia.

The very rare forms in **ع** instead of **ه** before suffixes are hardly certain, like **يُصَمِّمُونِي** “they support me” *Apost. Apocr. 316, 4 ab. inf.* and **يُصَمِّمُونِي** according to Martin in a *Karkafish* gloss of a Parisian Codex of Jer.

Examples
of varia-
tions.

§ 189. *Examples of variations*⁽¹⁾: With *a*: **يُخَذِّبُ** “he takes you away”; **أُخَذِّبُ** “I break you”; **أُخَذِّبُ** “I take you”; **أُخَذِّبُ** “I take her”; **أُخَذِّبُ** “I kiss him”; **أُخَذِّبُ** “keep (3 pl.) him”; **أُخَذِّبُ** “thou (f.) plantest her”;—**أُخَذِّبُ** “I give thee (f.)”; **أُخَذِّبُ** “I give you (f.)”;—**أُخَذِّبُ** “she eats you”; **أُخَذِّبُ** “I hold him”; **أُخَذِّبُ** “they hold him”; **أُخَذِّبُ** “they inherit it (f.)”; **أُخَذِّبُ** “you know her”;—**أُخَذِّبُ** (أُخَذِّبُ) § 34 “I beg him”; **أُخَذِّبُ** “you beg me, or ask me”;—**أُخَذِّبُ** “I judge thee (f.)”; **أُخَذِّبُ** “we judge him”; **أُخَذِّبُ** “I judge you”; **أُخَذِّبُ** “they judge thee (f.)”; **أُخَذِّبُ** “they (f.) listen to him”; **أُخَذِّبُ** “they place him”;—**أُخَذِّبُ** “lusts after her”.

Pael and *Aphel*: **أُخَذِّبُ** “blesses us”; **أُخَذِّبُ** “thou causest me to dwell”; **أُخَذِّبُ** “I gather thee (f.)”; **أُخَذِّبُ** “they give thee (f.) gain”; **أُخَذِّبُ** “they glorify him”; **أُخَذِّبُ** “they (f.) glorify thee”; **أُخَذِّبُ** “thou (f.) provokest me to anger”; **أُخَذِّبُ** “he brings tidings of good to you”; **أُخَذِّبُ** “baptises you”;—**أُخَذِّبُ** “I cast him out”; **أُخَذِّبُ** “they cast you out”; **أُخَذِّبُ** “they comfort you”;—**أُخَذِّبُ** “he asks thee”; **أُخَذِّبُ** “they ask him”; **أُخَذِّبُ** “I ask you”;—**أُخَذِّبُ** “I teach thee”; **أُخَذِّبُ** “I teach you”;—**أُخَذِّبُ** “I establish him”;—**أُخَذِّبُ** “he awakens him”; **أُخَذِّبُ** “they (f.) awaken us”; **أُخَذِّبُ** “he establishes you”; **أُخَذِّبُ** “they establish him”;—**أُخَذِّبُ** “thou directest me aright”; **أُخَذِّبُ** “he profanes it (her)”; **أُخَذِّبُ** “thou (f.) lovest him”; **أُخَذِّبُ** “thou (f.) vexest me”; **أُخَذِّبُ** “they shatter him (or it) in pieces”.

On the Im-
perative
and the 2nd
Sing. m.
Impt.

§ 190. A. *On the Imperative*: Besides the two forms of the pl. m. noted in the Paradigm, there are other two secondary forms occurring here and there, as, for instance, **أُخَذِّبُ** “leave him”, and **أُخَذِّبُ**

(¹) For 2nd form of the 2nd sg. m. v. on the Impt. § 190 C.

“sacrifice him” (v. under F). There are some traces found of a form of the sg. f. like **ܡܠܚܝܬܝܬ** or even **ܡܠܚܝܬܝܬܝܬ**.

B. The sg. m. *always* retains the vowel immediately before the 3rd rad., thus not merely in **ܡܠܚܝܬܝܬܝܬ**; **ܥܡܝܝܬܝܬ** “hear me”; **ܚܝܬܝܬܝܬ** (East-Syrian **ܚܝܬܝܬܝܬ** § 174 G) “think on me”, “remember me”; **ܬܡܝܬܝܬ** “love her”; **ܚܝܬܝܬܝܬ** “buy her”; **ܚܝܬܝܬܝܬ** “make him”:—**ܬܡܝܬܝܬ** “learn it” (and of course **ܬܡܝܬܝܬ** “place her”; **ܚܝܬܝܬܝܬ** “curse him”), &c., but also in the *Pael* and *Ethpael*, as **ܬܡܝܬܝܬܝܬ** “fix his bounds”: **ܬܡܝܬܝܬܝܬ** “observe her”; **ܬܡܝܬܝܬܝܬ** “teach me”; **ܚܝܬܝܬܝܬ** “comfort me”; **ܬܡܝܬܝܬܝܬ** “cherish her”; **ܬܡܝܬܝܬܝܬ** “deliver him up”; **ܬܡܝܬܝܬܝܬ** “make known to me”; **ܬܡܝܬܝܬܝܬ** “make known to her”; **ܬܡܝܬܝܬܝܬ** “lead me in”.

So too verbs *primae* **ܐ** and **ܐ**, with falling away of the 1st rad.: **ܥܡܝܬܝܬܝܬ**, **ܥܡܝܬܝܬܝܬ** “kiss him”, “kiss me”; **ܥܡܝܬܝܬܝܬ** “follow me”; **ܥܡܝܬܝܬܝܬ** “take her”; **ܥܡܝܬܝܬܝܬ** “draw me”; **ܥܡܝܬܝܬܝܬ** “give her”; **ܥܡܝܬܝܬܝܬ** “give him”⁽¹⁾; **ܥܡܝܬܝܬܝܬ** “acknowledge him”.

C. Exactly the same vocalisation holds good also in the 2nd form of the 2nd sg. m. *Impf.* **ܬܡܝܬܝܬܝܬ** “thou deliverest me”; **ܬܡܝܬܝܬܝܬ** “thou art choking her”; **ܬܡܝܬܝܬܝܬ** “thou lovest him”;—**ܬܡܝܬܝܬܝܬ** “thou art drawing her”; **ܬܡܝܬܝܬܝܬ** “thou givest him”;—**ܬܡܝܬܝܬܝܬ** “thou sprinklest me”;—**ܬܡܝܬܝܬܝܬ** “thou deliverest me up”; **ܬܡܝܬܝܬܝܬ** “thou teachest me”; **ܬܡܝܬܝܬܝܬ** “thou destroyest me”; **ܬܡܝܬܝܬܝܬ** “thou ledest us in”, &c.

D. Such a vowel, however, is not found in the shorter form of the pl. m. Notice that the vowel *u* stands here, in the *Pael*, even with verbs which have *a* or *e* in the *Impf.* and *Impt.*: *e. g.* **ܬܡܝܬܝܬܝܬ** “take ye him away”; **ܬܡܝܬܝܬܝܬ** “make him”; **ܬܡܝܬܝܬܝܬ** “hear ye me”; **ܬܡܝܬܝܬܝܬ** “say ye of him” (and of course **ܬܡܝܬܝܬܝܬ** “judge ye him”; **ܬܡܝܬܝܬܝܬ** “curse ye her”), &c.—*Pael* and *Aphel*: **ܬܡܝܬܝܬܝܬ** “save me”; **ܬܡܝܬܝܬܝܬ** “make him secure”; **ܬܡܝܬܝܬܝܬ** “take him”; **ܬܡܝܬܝܬܝܬ** “lead us away”; **ܬܡܝܬܝܬܝܬ** “lead him away”; **ܬܡܝܬܝܬܝܬ** “cast him out”; **ܬܡܝܬܝܬܝܬ** “comfort ye him”, &c. But in **ܬܡܝܬܝܬܝܬ** “put shoes upon him”, a vowel is of course needed for

⁽¹⁾ Barh., for Ex. 22, 26 and 1 Sam. 21, 9, would have **ܥܡܝܬܝܬܝܬ**, but that is hardly correct.

the *l* (§ 34). This is the formation adopted by some writers even in the case of very short forms **ܐܝܬܝܗ**, **ܐܬܝܗ** “give ye him”, “give her”; **ܐܬܝܗܐ** “take ye her”; while others say **ܐܬܝܬܝܗ**, **ܐܬܝܬܝܗ**; and even **ܐܬܝܬܝܗܐ** (= **ܐܬܝܬܝܗܐ**) occurs.

So too in the sg. f. of Pael and Aphel there should be no vowel before the 3rd rad., thus: **ܦܝܬܝܒ** “praise me”; **ܦܝܬܝܒܐ** “entice him”; **ܦܝܬܝܒܐ** “suckle him”; **ܦܝܬܝܒܐ** “cause me to hear”; still we find also **ܦܝܬܝܒܐ**; **ܦܝܬܝܒܐ**; **ܦܝܬܝܒܐ** “take him”; and in fact this corresponds to the vocalisation of the Peal (as **ܦܝܬܝܒܐ** “hold him”). Cf. the fluctuation between **ܦܝܬܝܒܐ** and **ܦܝܬܝܒܐ** “believe me” (§ 197). Thus **ܦܝܬܝܒܐ** (others **ܦܝܬܝܒܐ**), and **ܦܝܬܝܒܐ** “preserve her”.—For a longer form in *inā* as in the Impf. v. § 198 A.

E. Altogether, only a few examples occur of the pl. f., as **ܦܝܬܝܒܐ** “praise him” (without any vowel before the 3rd rad.), or of the longer form **ܦܝܬܝܒܐ** “listen to me”.

F. In the pl. m. in *ūn(ā)* two forms stand overagainst each other in the Peal,—the more usual one, like **ܦܝܬܝܒܐ** “bury me”; **ܦܝܬܝܒܐ** “take him”; **ܦܝܬܝܒܐ** “hear me”,—and the less common one, with the vowel before the 3rd rad., like **ܦܝܬܝܒܐ**; **ܦܝܬܝܒܐ** “slay him”; **ܦܝܬܝܒܐ** “taste me”. The forms *primae* follow the second of these two modes, like **ܦܝܬܝܒܐ**, **ܦܝܬܝܒܐ** “take me”, “take him”; **ܦܝܬܝܒܐ**, **ܦܝܬܝܒܐ** “preserve him”, “preserve her” (cf. in addition **ܦܝܬܝܒܐ** “listen to me”; **ܦܝܬܝܒܐ** “judge him”, &c.). The vowel is always retained in the Pael and Aphel: **ܦܝܬܝܒܐ** “receive me”; **ܦܝܬܝܒܐ** “guard her”; **ܦܝܬܝܒܐ** “make known to me”; **ܦܝܬܝܒܐ** “clothe him”; **ܦܝܬܝܒܐ** “cast ye him out”.

G. For **ܦܝܬܝܒܐ** (sg. m.) the East-Syrians write **ܦܝܬܝܒܐ** (§ 84 B).

On the
Infinitive.

§ 191. *On the Infinitive*: In the Peal cf. farther **ܦܝܬܝܒܐ**, **ܦܝܬܝܒܐ** “to give her”, “to give thee”; **ܦܝܬܝܒܐ** “to judge her”.

Occasionally forms are met with, which, following the analogy of the Impf., insert an *i* before the suff. of the 3rd sg. m.:—**ܦܝܬܝܒܐ** “to take

him" (in place of ܡܡܡܝܢ); ܕܥܝܠܝܗܝܢ "to pay him"; ܕܥܝܠܝܗܝܢ "to set her free"; ܕܥܝܠܝܗܝܢ "to enchant⁽¹⁾ him".

The forms of the Aphel, as ܕܥܝܠܝܗܝܢ , &c. correspond to those of the Pael; in verbs *mediae* ܥ, we have ܕܥܝܠܝܗܝܢ "to lead thee back", &c.

§ 192. *Verbs tertiae* ܐ require special treatment. The *ā* of the 3rd sg. m. Perf. is retained before suffixes; and it is the same with the vowel endings of the root in the Impf. and Impt. On the other hand, the *ī* of the Perf. and the *ā* of the Inf. pass into *y*, except before ܕܥܝܠܝܗܝܢ , and ܕܥܝܠܝܗܝܢ . Notice the transmutations of the diphthongs peculiar to each: *au* into *a(w)ū* ܐܘܪܝܢ (also written ܐܘܪܝܢ , ܐܘܪܝܢ : East-Syrian ܐܘܪܝܢ , &c. § 49 B): *iu* into *yū*; *āi* (Impt. sg. f.) into *ā(y)ī* ܐܝܝܢ (or written ܐܝܝܢ). For orthographic differences also with *ē* in these cases, v. *infra*.

*Verba
tert. —
with
Suffixes.
Leading
rules.*

§ 193. We give the forms of the Perf. complete in the *Paradigm*, *Paradigm.* for Peal and Pael, and from the latter the corresponding forms of the Aphel are easy to construct. Only we omit the 2nd pl. f. (in ܕܥܝܠܝܗܝܢ) which can hardly be authenticated, but which at any rate follows exactly the analogy of the 2nd sg. m. (*i. e.* of the strong verb). In the Impt. we require to cite the Pael forms for the sg. m. only. It is not necessary to cite them at all in the Impf. It may suffice generally for this section of the *Paradigm* to note down one single personal form ending in ܐܝܝܢ , seeing that the forms with other endings follow the analogy of the strong verb.

(¹) Geop. 95, 22; Clemens 136, 18; Is. 37, 34, Hex.; Clemens 140, 13, 14 (twice); three examples from the Codex of 411 A. D.

PARADIGM OF VERB TERT. ٧

(Peal and

Perfect.

| | | Sg. 1. | Sg. 2. m. | Sg. 2. f. |
|-----------------|----------------|--------|-----------|-----------|
| <i>Perfect.</i> | Sg. 3. m. Peal | ٧ | ٧ | ٧ |
| | Pael | ٧ | ٧ | ٧ |
| | 3. f. Peal | ٧ | ٧ | ٧ |
| | Pael | ٧ | ٧ | ٧ |
| | 2. m. Peal | ٧ | — | — |
| | Pael | ٧ | — | — |
| | 2. f. Peal | ٧ | — | — |
| | Pael | ٧ | — | — |
| | 1. Peal | — | ٧ | ٧ |
| | Pael | — | ٧ | ٧ |
| | Pl. 3. m. Peal | ٧ | ٧ | ٧ |
| | Pael | ٧ | ٧ | ٧ |
| | 3. f. Peal | ٧ | ٧ | ٧ |
| | Pael | ٧ | ٧ | ٧ |
| | 2. m. Peal | ٧ | — | — |
| | Pael | ٧ | — | — |
| | 1. Peal | — | ٧ | ٧ |
| | Pael | — | ٧ | ٧ |
| <i>Impf.</i> | Peal | ٧ | ٧ | ٧ |
| <i>Impt.</i> | sg. m. Peal | ٧ | — | — |
| | Pael | ٧ | — | — |
| | sg. f. Peal | ٧ | — | — |
| | pl. m. Peal | ٧ | — | — |
| | pl. f. Peal | ٧ | — | — |
| <i>Inf.</i> | Peal | ٧ | ٧ | ٧ |
| | Pael | ٧ | ٧ | ٧ |

On the
Perfect.

§ 194. *On the Perfect*: The **l** of the 2nd pers. always remains hard; the East-Syrians usually extend this process to the 1st sg. also, except in the Peal,—contrary to the ancient practice—while the genuine West-Syrian tradition leaves the **l** soft in this position. Notice the forms of the 3rd f. sg. in the Pael and Aphel, which preserve the *a*, for which the East-Syrians put *ā* (e. g. **ܐܠܬܬܬܐܬܐ** “she threw him”, § 43 C).

Forms from these verbs of the 3rd m. pl. in *ān*(*ā*) before suffixes are very rare, the only cases known to me being the following two: **ܠܬܬܬܐܬܐ** “they saw him” Mark 6, 49 S.; and **ܠܬܬܬܐܬܐ** “they scourged him” Land II, 26, 11: on the other hand individual cases of the 3rd f. pl. in *ēn*(*ā*) are somewhat oftener met with, like **ܠܬܬܬܐܬܐ** “they (f.) saw him” = **ܠܬܬܬܐܬܐ**.

Forms of Aphel: **ܐܠܬܬܬܐܬܐ** “he threw him”; **ܐܠܬܬܬܐܬܐ** “he increased you”; **ܐܠܬܬܬܐܬܐ** “I adjured you (f.)”; **ܐܠܬܬܬܐܬܐ** “they rejected her”;—**ܐܠܬܬܬܐܬܐ** “he enlivened me”; **ܐܠܬܬܬܐܬܐ** “she enlivened me”; **ܐܠܬܬܬܐܬܐ** “thou didst enliven me”.

On the
Imperfect.

§ 195. *On the Imperfect*: The *ē* before the suff. of the 2nd pl. is often not expressed through **ܐܠܬܬܐܬܐ** = **ܐܠܬܬܐܬܐ** “I show you”, &c.* The forms which do not end in **ܐܠܬܐܬܐ** follow closely the analogy of the strong verb; cf. **ܐܠܬܬܐܬܐ** “they call upon him”, alongside of **ܐܠܬܬܐܬܐ** “they drink it (m.)”; **ܐܠܬܬܐܬܐ** “they call thee”; **ܐܠܬܬܐܬܐ** “they deliver thee (f.)”; **ܐܠܬܬܐܬܐ** “they (f.) see him”, alongside of **ܐܠܬܬܐܬܐ** “they (f.) revile him”; **ܐܠܬܬܐܬܐ** “you (f.) call me”; **ܐܠܬܬܐܬܐ** “they (f.) bewail her”;—**ܐܠܬܬܐܬܐ** “thou (f.) callest me”; **ܐܠܬܬܐܬܐ** “thou (f.) bringest him up”, and even **ܐܠܬܬܐܬܐ** “thou (f.) seest her”, which can only be **ܐܠܬܬܐܬܐ** (§ 188).

Answering to the forms cited above (§ 188) there are found, without **ܐ**, in Cod. Sin. a few like **ܐܠܬܐܬܐ** “I see him” (= **ܐܠܬܐܬܐ**); **ܐܠܬܐܬܐ** “I show him”. And answering on the other hand to the forms referred to in the end of that section there occurs in Cod. D of Alexis (Var. to 18, 17), as well as in the Sinai Codex of the Acts of Thomas (Burkitt 10, 11) = Wright's Apost. Apocr. 315, 3, **ܐܠܬܐܬܐ** “I see him”.

Rem. A poet (in Barh. gr. I, 151, 19) says once **ܐܠܬܐܬܐ** (instead of **ܐܠܬܐܬܐ**) “do not loose him”, following the analogy of the 2nd form of the 2nd sg. m. in the strong verb (§ 190 G).

§ 196. *On the Imperative*: Longer forms of the pl. m. are found, *On the Imperative.* like **هَإِثْأَنُوب**, alongside of **هَإِثْأَنُوب** “loose me”; **جَإِثْأَنُوب** (**جَإِثْأَنُوب** for proper **جَإِثْأَنُوب**) “accompany me”; **إِهْإِثْأَنُوب** “heal him”. Forms of the 2nd pl. f. without *n* before the suffix hardly ever occur. Modes of writing are found like **وَجْهَاتِنِ** = **وَجْهَاتِنِ** “cover (f.) us”; **مَإِثْأَنُوب** “call ye (f.) upon him”.—For the 2nd sg. f. a shorter style of writing is found, as **إِهْثْأَنُوب** “give (f.) me to drink” = **إِهْثْأَنُوب**.

As in the Impf., so here also, forms occur without *o*, though very rarely indeed: **هَإِثْأَنُوب** “throw him” (Lagarde, Anal. 11, 11), and **حَسَبُوب** (Wright, Catal. 897 *b*, 19) “answer him” (for **هَإِثْأَنُوب**, **حَسَبُوب**). Farther, there occurs in the refrain of an ancient Church Hymn ⁽¹⁾ **حَسَبُوب** “answer her”, a dissyllable, thus doubtless **حَسَبُوب** according to the analogy of **مَإِثْأَنُوب**.

§ 196*. *A transition of verbs tert. to the formation of verbs tert.* — Transition of Verbs *tertia* to Verbs *tertia* before Suffixes. *Quadriliterals* before Suffixes. is indicated by the expressions **جَإِثْأَنُوب** “they comforted him” (Perf.), and “comfort ye him” (Imp.); **جَإِثْأَنُوب** “comfort ye me”,—which occur as secondary forms of **جَإِثْأَنُوب**, **جَإِثْأَنُوب** (cf. § 172 B).

§ 197. *The Quadriliterals* (taken in the wide sense of the term adopted above, § 180) bear themselves before suffixes also, exactly like the Paël forms. A few examples will suffice: Perf. **جَإِثْأَنُوب** “he reduced her to slavery”; **إِثْأَنُوب** (or **إِثْأَنُوب** § 52 B) “they exalted thee”; **مَإِثْأَنُوب** “were stubborn against him”; **إِثْأَنُوب** “ye believed in him”. With *ûn* **جَإِثْأَنُوب** “they tore him in pieces”. ⁽²⁾

Impf. **إِثْأَنُوب** (**إِثْأَنُوب** § 52 B) “she raises thee up”; **هَإِثْأَنُوب** “he supports him”; **إِثْأَنُوب** “I support you”; **هَإِثْأَنُوب** “they enslave him”, &c.

Impf. (with retention of the vowel before the last radical) **إِثْأَنُوب** “set him or it forth”; **هَإِثْأَنُوب** “save me”; and thus too the 2nd form of the 2nd sg. m. Impf. **إِثْأَنُوب** “thou enslavest him”.—Plural **هَإِثْأَنُوب**

(¹) Said to be by Ephraim; in the *Officium Feriale* of the Maronites, for Thursday, Noon, at the end (Roman edition of 1863, p. 355 *sq.*; Kesruân ed. of 1876, p. 414 *sq.*). The refrain is repeated eight times.

(²) Overbeck 292, 25 (in four syllables).

to the original ending *ai*, in the very same way as to the *ai* of the pl. (§ 145 A). Thus:

| | |
|------------------------------|---------------------------------|
| أَنَا — I am. | هَذَا — We are. |
| أَنْتَ — Thou art. | هَذِهِ — You are. |
| أَنْتِ (f.) — Thou (f.) art. | هَذِهِ (f.) — You (f.) are. |
| هُوَ — He is. | هَؤُلَاءِ — They are. |
| هِيَ — She is. | هَؤُلَاءِ (f.) — They (f.) are. |

Besides this usage, **أَنَا** may be combined with the separate Personal pronouns.—v. § 302.

With a foregoing **لَا** we have **لَا هَذَا** or **لَا هَذِهِ** “is not”. The contracted form also takes suffixes, *e. g.* **لَا هَذَا** “he is not”, &c.

PART THIRD.

S Y N T A X.

I. THE SEPARATE PARTS OF SPEECH.

The separate parts of speech. Preliminary observations.

§ 200. In this branch of the subject we adhere to the division, which has already been adopted in the “Morphology”, of all the words of the language into *Nouns* and *Verbs*. This is a division, however, in which there cannot be any sharp line of demarcation. Participles, for instance, which in origin belong to the Noun, must on account of their essentially Verbal treatment be taken with the Verb; and it appears a proper course farther, to associate with them in certain cases even the Predicative Adjective (§§ 254 D; 314).—With the Noun we again reckon Adverbs and Prepositions; and the treatment of Copulative Conjunctions will come up farther on in dealing with combinations of two or more sentences.

1. NOUNS.

A. GENDER.

1. Nouns.
A. Gender.

§ 201. A real distinction betwixt *Neuter* (what is inanimate) and what has gender, is known to Syriac, only in the interrogative pronouns “what?” **ܡܬܝܢ**, **ܡܬܝܢܐ**, **ܡܬܝܢܐ**, and “who?” **ܡܬܝܢܐ**. In the short-hand use of the adjective or pronoun standing alone, the Feminine usually takes the place of our Neuter: Thus, *e. g.* **ܐܝܬܝܠܐ** “something else” Jos. St. 5, 7;

؟ ܐܢ *"id quod"*; ܐܢܝܢ *"hoc"*; ܥܡ ܐܢܝܢ *"therewith, in addition to this"* Ov. 176, 5; ܐܢ ܢܝܢ *"this however"* Jos. St. 12, 11; ܐܢܝܢ ܐܢܝܢ *"that which happened"* Moes. II, 68, 25; ܐܢܝܢ ܐܢܝܢ *ἐνδεῖ δὲ ἐστὶ χρεία* Luke 10, 42; cf. Aphr. 250, 19; ܐܢܝܢ *"the good"*; ܐܢܝܢ *"the evil"* Gen. 2, 9 and frequently; ܐܢܝܢ *"properly"*, *"in a fitting manner"* Aphr. 460, 5, &c. Cf. cases like ܐܢܝܢ . . . ܐܢܝܢ *"and that which still more . . . can &c."* Spic. 19, 10 (where the relative ܐ is construed as feminine), and many instances in accordance with § 254.

But that the Masc. also is permissible in this case is shown, first by the adverbial use of words like ܐܢܝܢ *"finely"*; ܐܢ *"well"*; ܐܢ *"ill"* &c. (§ 155 A). This is farther shown by instances like ܐܢܝܢ ܐܢܝܢ Aphr. 424, 22 or ܐܢܝܢ ܐܢܝܢ Aphr. 170, 13 *"they discern not good from evil"*; and farther ܐܢܝܢ ܐܢܝܢ *"either to good or to evil"* Spic. 3, 6; ܐܢܝܢ ܐܢܝܢ *"crafty for what is good"* Aphr. 190, 4; in the Emph. st. ܐܢܝܢ ܐܢܝܢ *"takes neither too little nor too much"* Ephr. II, 485 B; ܐܢܝܢ ܐܢܝܢ *"and judge what is hateful and what is beautiful"* Ephr. II, 316 C. Thus frequently ܐܢܝܢ *"what is bad"*; ܐܢ *"what is good"*, &c. = *"the bad"*, *"the good"*. With the Pronoun, cases like ܐܢܝܢ *"this is what"* are not abundant (Aphr. 211, 8; 396, 3); but they occur often after prepositions, as in ܐܢܝܢ *"on that account"*; ܐܢܝܢ *"therefore"*. And ܐܢܝܢ *"that is"*; ܐܢܝܢ *"but that is"* = *"namely"* are of very frequent occurrence.

In the Plur. however the Fem. is exclusively employed: ܐܢܝܢ *"goods"*, *"bona"*; ܐܢܝܢ *ταῦτα* (only construed as fem.); ܐܢܝܢ *"all this"*; ܐܢܝܢ *"for, both of these"* Aphr. 9, 16 and various other examples.

B. ABSOLUTE STATE; EMPHATIC STATE.

§ 202. A. Originally the Emph. St. denoted the Determination [as did the prefix ה in Hebrew]: מלך was *"a king"*, מלך *"the king"*. But the use of the emph. st. became so prevalent in Syriac, that very scanty traces now remain of its original and proper signification. This is clearly shown by cases like ܐܢܝܢ *"a few days"* Spic. 1, 1, and by the circumstance that a

B. Absolute
State: Em-
phatic
State.
Abs. St.
in the
Substan-
tive.

very large number of substantives appear now only in the emph. st. Add to this, that the Abs. St., even where it still survives, may almost always have the emph. st. substituted for it in the Substantive, and that it appears repeatedly even in determined words. But if the difference of meaning in the two states is in this way as good as lost completely for the language, there are still many cases⁽¹⁾ in which the abs. st. appears in the substantive often, or indeed preponderatingly, on the ground of its original signification. It occurs in the following cases:

B. (1) In several genuine Syriac Proper-names, which being determined in themselves required no determining sign. Thus names of localities like **ܕܢܚܝܥ** **ܕܢܚܝܥ** “Pillars”; **ܕܢܚܝܥ** (also **ܕܢܚܝܥ**) = *gen nešrîn* “Eagles’-nest”; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “Mountain of the Servants (of God?)”; **ܕܢܚܝܥ** “Image-town” (near Edessa, Jos. St. 58, 2); **ܕܢܚܝܥ** “Thirsty Hill” Anc. Doc. 73, 13, and many others; but, along with these, many appear in the emph. st. like **ܕܢܚܝܥ** “Wall”; **ܕܢܚܝܥ** “Fortress”, &c. Names of Persons: **ܕܢܚܝܥ** “Beloved”; **ܕܢܚܝܥ** “Patricius” (together with **ܕܢܚܝܥ**); **ܕܢܚܝܥ** “Senior”; **ܕܢܚܝܥ** “Justificata” (f.) &c.; but here too the emph. st. preponderates, as in **ܕܢܚܝܥ** “Little”; **ܕܢܚܝܥ** “Humble”; **ܕܢܚܝܥ** “Brother” &c. Thus the poets make use even of **ܕܢܚܝܥ** “The Heavens” as a proper name, as in Isaac II, 4 v. 32; 344 v. 1753 and in several other instances. Of course foreign proper-names like **ܕܢܚܝܥ** &c. receive no mark of the emph. st.

Rem. Constant epithets of proper-names were retained in the Abs. st. in earlier times: thus in the names of the Months still **ܕܢܚܝܥ** **ܕܢܚܝܥ** or **ܕܢܚܝܥ** **ܕܢܚܝܥ** “Tešrî First” (= October); **ܕܢܚܝܥ** **ܕܢܚܝܥ** “Kānōn Second” (= January) &c.

C. (2) In distributive repetition: **ܕܢܚܝܥ** **ܕܢܚܝܥ** “every year” Sirach 47, 10; Jos. St. 26, 18; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “from day to day” frequently; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “from time to time” frequently; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “at times” Aphr. 45, 5; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “numerous are the laws in all kinds of kingdoms, lands, and districts” Spic. 18, 16;

(1) In the Plural and in the Abstract form in *ûth* the Abs. st. occurs much more frequently than elsewhere; the characteristic forms (in *în*, *ân*; *û*) may still be fashioned here in every case.

כִּרְכֵּה “with any thing” Aphr. 308, 18; בְּכַל מְעַלְמָא “step by step” Ephr. Nis. p. 77 v. 98; בְּכַל עִירָא “city by city” repeatedly; בְּכַל מְעַלְמָא “ἀπὸ πόλεως εἰς πόλιν” Matt. 23, 34; בְּכַל מְעַלְמָא “he shall be cut to pieces, limb by limb” Jul. 87, 17; בְּכַל מְעַלְמָא “on any pretext whatsoever” Ov. 221, 6; בְּכַל מְעַלְמָא “in vexation from all sorts of straits” Mart. I, 185, 12; בְּכַל מְעַלְמָא “of all manner of kinds” Aphr. 267, 2, and repeatedly; בְּכַל מְעַלְמָא “they stood in crowds” Addai 2, 12 &c. Yet the emph. st. occurs here also: בְּכַל מְעַלְמָא “from time to time” Sim. 301 mid.; בְּכַל מְעַלְמָא “city with city” Is. 19, 2; בְּכַל מְעַלְמָא “a loaf of bread a-piece” Judges 8, 5; cf. Matt. 24, 7; Ps. 19, 3 &c. Matt. 24, 2 has in P. מֵאֵל מֵאֵל ἐπὶ λῖθον, and thus Aphr. 412, 17; but in S. the reading is מֵאֵל מֵאֵל.

D. (3) After כֻּלָּא, with Numerals and in similar connections: כֻּלָּא “all good, beautiful and excellent kinds” Aphr. 297, 8; כֻּלָּא בְּכַל מְעַלְמָא “with all zeal” Ov. 178, 7; כֻּלָּא “all possessions” Ov. 166, 24; כֻּלָּא “with all caution” Prov. 4, 23; כֻּלָּא “with all evils” Prov. 5, 14; כֻּלָּא “every shoulder (f.) has been stripped” Ezek. 29, 18; כֻּלָּא “all remedies in every place” Ephr. III, 251 A; כֻּלָּא “in every time of distress” Sirach 2, 11; כֻּלָּא πᾶσαν αἰτίαν Matt. 19, 3—and very often thus. More rarely the emph. st. occurs here, and particularly in the pl., e. g. כֻּלָּא “all the streams” Eccl. 1, 7; כֻּלָּא “to all believers” Aphr. 202, 1 &c. For כֻּלָּא “to all pains” Aphr. 135, 3 there is a variant כֻּלָּא.

Along with numerals; (a) when the numeral precedes: כֻּלָּא “two hearts and soul” Acts 4, 32; כֻּלָּא “two worlds” Ephr. III, 111 C; Ov. 135, 7, 8; כֻּלָּא “the days of the twenty-two reigns of Judah” Aphr. 84 ult. and very often thus;—(b) When the numeral follows: כֻּלָּא “a hundred days” Acts 9, 33; כֻּלָּא “seven hundred years” Land II, 277, 3 &c. In like manner also כֻּלָּא “on any pretext” Ov. 187, 10; כֻּלָּא “on a day” Ov. 167, 26 &c. Even when strict determination is

present, the Abs. st. may be retained alongside of the numeral: **أَرْبَعَةُ أَشْهُارٍ** “these four months” Sim. 276, 5; **أَرْبَعَةُ أَشْهُارٍ** *ἐν ταύταις ταῖς δυσὶν ἐντολαῖς* Matt. 22, 40 (Aphr. 24, 4, 9); **ثَلَاثَةٌ** *ἀπὸ τῶν τριῶν πληγῶν [τούτων]* Rev. 9, 18 (Gwynn); **ثَلَاثَةٌ** *أَرْبَعَةُ* “these three righteous ones” Aphr. 453, 12; **ثَلَاثَةٌ** *أَرْبَعَةُ* “these two powerful kingdoms” Jul. 106, 27 &c.

But in all these cases the Emph. st. is permissible also, and in several of them it is much more usual, cf. **سَبَا نَفْسٍ وَنَفْسٌ** “one soul (abs.) and one mind (emph.)” Moes. II, 72, 12; **حَتَّىٰ مَلَا** “with one voice” Acts 19, 34; **تَبَّ جَبَلٌ تَقْطَعُ** “one wise man” Aphr. 394, 12; **سَبْعَةُ** *أَوْ* “seven kine” Gen. 41, 3 (v. 2 *أَوْ*); **عَشْرَةُ** *أَسْمَاءٍ* “ten thousand wicked names” Jul. 76, 24 (together with *عَشْرَةُ*); **عَشْرَةُ** *أَسْمَاءٍ* “ten thousand villanies and crimes” *ibid.* 34, 4) and countless others.—**أَرْبَعَةُ** Ephr. III, 303 B; cf. Aphr. 481 *sqq.* where **عَشْرَةُ** appears oftenest with the numeral following, but sometimes **عَشْرَةُ**; so too **أَرْبَعَةُ** *ἕως ὥρας ἐνάτης* Matt. 27, 45 P. S., alongside of **أَرْبَعَةُ** *περὶ τὴν ἐνάτην ὥραν* *ibid.* 46.—For **أَرْبَعَةُ** *أَرْبَعَةُ* “one of the stars” Spic. 3, 18.—For **أَرْبَعَةُ** *أَرْبَعَةُ* “of those three men” Aphr. 16, 19 there is a variant **أَرْبَعَةُ**, and the emph. st. in itself suits the passage better.

E. Similarly, with **كَمْ** “how much?” and “some”: **كَمْ** *πόσας* “how many times?” and “several times”—frequently; **كَمْ** *πόσας* *σπυρίδας* Matt. 16, 10; **كَمْ** *ποσάυτα* *ἔτη* Luke 15, 29; so Sim. 348 mid.; but **كَمْ** *πόσους* “how much expense?” Jos. St. 15, 17; **كَمْ** *πόσους* “how many wantons?” Sim. 344, where there are farther examples. **كَمْ** *πόσοι* *μίσθιοι* Luke 15, 17 P. C., but S. *μίσθιοι*.

Sometimes also with **مَا** *أَيُّ* “what pain?” Spic. 40, 20; **مَا** *أَيُّ* “on what thing?” Zingerle, Chrest. 407 v. 33 (Isaac); **مَا** *أَيُّ* “in what things?” Aphr. 8, 14 &c.; but **مَا** *ποία* *ἐντολή* Matt. 22, 36 &c.; and **مَا** *ποία* *ἐξουσία* alternates with **مَا** *ποία* Matt. 21, 23, 24 and 27; Luke 20, 2 (cf. C. and S.)⁽¹⁾.

(1) Similarly **مَا** *τίς* “what sort of use (abs.) and advantage (emph.)?” Aphr. 204, 20, if the text is quite accurate.

F. (4) Often, in negative expressions; **لَا تَهْجَع** “without sparing” Ov. 170, 8; **لَا تَنْتَلِجَ** “without sin (pl.)” frequently; **لَا خُنَى** “without number” frequently; **لَا مَجْعَد** “without money” Ex. 21, 11; and often in this way with **لَا**; But **لَا مَجْعَدًا وَلَا قَنْتَ** “without money (emph.) and without price (abs.)” Is. 55, 1; **لَا قَمْلًا وَلَا جَنْفَه** “without trial (emph.) and without admonition (abs.)” Aphr. 252, 2; **لَا بَصُفْئَه** “without faith” Aphr. 214, 1, together with **لَا بَصُفْئَه** *ibid.* 206, 21, and frequently; and thus the emph. st. is not unfrequently found with **لَا**. For **لَا حَيْثَل** *ἄτσκνος* Luke 20, 29 *sq.*, C. and S. have **لَا حَيْثَل** — **لَا حَيْثَل** “there is no profit” Prov. 10, 2; **لَا حَيْثَل** Hebr. 7, 18; **وَلَا يَهْوَا جِه** “and let there be no remembrance of Jeroboam” Sirach 47, 23 (Var. **وَلَا يَهْوَا**); **لَا يَجْقَب لَاجِبَلَا** “the world of death [or the abode of destruction] has no covering” Job 26, 26; **وَلَا يَنْقَب جِه** “who has no pity” Prov. 17, 11 (and often with **لَا**); **وَلَا يَهْوَا جِه** “and to no place do they go out” Ov. 212, 14; **وَلَا يَهْوَا جِه** “and he answered never a word to his judges” Aphr. 222, 8. Cf. Luke 1, 33 and many a like example. Thus farther **لَا يَمْلِك** “was not called the possessor of riches” Spic. 46, 7. But the Emph. st. is still more used even in such cases.

Similarly in a conditional clause **لَا يَهْوَا جِه** “for if a wicked man happen to meet us” Aphr. 297, 1; this however is unusual.

G. (5) In certain adverbial expressions like **جِه** “on foot”; **جِه** “from one end to the other”; **جِه** “once”; **جِه** and **جِه** “for ever”; **جِه** “out of quiet”, *i. e.* “unexpectedly, suddenly” (also **جِه**) and many others. So **جِه** *ἐν πνεύματι* in various uses Matt. 5, 3 P. (C. and S. different); 22, 43 P. (C. **جِه**); Philox. 106, 9; Rev. (Gwynn) 1, 10; 4, 2; 17, 3; 21, 10 (the later version has always **جِه**).

H. (6) In some combinations the Abs. St. is always retained. Thus **جِه** “the image of the word”, “the written text” (definite); **جِه** “*αὐτοθήμερον*” (§ 146)⁽¹⁾; **جِه** *θεάνθρωπος*; **جِه** = *κωμόπολις*

(¹) Indeclinable: **جِه** May, *Nova Coll.* X, 341 a = Land III, 208, 23, for which line 20 has **جِه**

Mart. I, 100, 24 &c.; and after these patterns later writers have formed more of the same kind, as **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ* (as pl.) &c. **ܕܡܢ ܕܡܢ** “*domus plorantis*”. sg. abs. st., i. e., “house of mourning”, is assumed by the usage of the language to be a compound of a pl. emph. st., and takes suffixes accordingly, thus: **ܕܡܢ ܕܡܢ ܕܡܢ** &c.

I. (7) The Absolute State is farther found pretty frequently in other scattered instances, particularly in fixed phrases. Forms in **ܕܡܢ** (§ 138) especially incline to stand in it. And yet even in these the Emph. St. is almost always the one which is found in actual use. Examples: **ܕܡܢ**, **ܕܡܢ**; **ܕܡܢ ܕܡܢ** *ܕܡܢ ܕܡܢ* (§ 146); **ܕܡܢ ܕܡܢ** “Peace!”, “Peace be to thee!”, frequently; **ܕܡܢ ܕܡܢ** “in kindness” Aphr. 448, 15; **ܕܡܢ ܕܡܢ** “from youth to the grave” (emph. st.) Ephr. III, 225 B; **ܕܡܢ ܕܡܢ** “at another time” Aphr. 461, 10, for which *ibid.* 458, 15 **ܕܡܢ ܕܡܢ**; **ܕܡܢ ܕܡܢ** “redeemed by precious blood” Aphr. 260, 10; **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “keep thou with care faith in the Son of God, and with purity (emph.) baptism” Jac. Sar., Thamar v. 407; **ܕܡܢ ܕܡܢ** “for another day” Ov. 136, 2; and thus **ܕܡܢ** frequently as a substantive “another” [ein Anderer] *c. g.* Matt. 11, 3; John 4, 37; 5, 7; 21, 18; **ܕܡܢ ܕܡܢ** “a good remembrance be to . . .” Aphr. 305, 2; **ܕܡܢ ܕܡܢ** “glory [be] to . . .” frequently, (along with **ܕܡܢ ܕܡܢ** “glory [be] to . . .”); **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** “the rich man is anxious about years in which he is no longer to be alive” Aphr. 268, 1 &c.⁽¹⁾ Philox. has frequently **ܕܡܢ** “spiritual” (like **ܕܡܢ** v. sub section G, 5), *c. g.* 29, 8; 500, 5. Much more frequently than elsewhere, the abs. st. is used in the Old Testament, especially in certain books, *under the influence of the Hebrew text and the Targum tradition*. Cases like **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** Gen. 9, 25; **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** Ps. 50, 1; 84, 7; 136, 2; **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** Ps. 104, 4 **ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** Dan. 4, 8, 9, 18; 5, 11 hardly conform to the genuine Syriac usage. On the other hand the rather more frequent use of the abs. st. in so ancient a writing as the letter of Mārā bar Serapion (Spic. 43 *sqq.*) must be regarded as a genuine record of antiquity.

K. But when the realisation of the difference in meaning between

(¹) For **ܕܡܢ ܕܡܢ** “with bodily strength” Spic. 5, 14, the MS. has **ܕܡܢ ܕܡܢ**.

signification is determined; **وَحَلَا مَقَالٍ فِيهِ** “and to all modes of bodily death” Anc. Doc. 101, 3. Cf. farther Philox. 367, 6; Jos. Styl. 70, 10; John v. Tella (Kleyn) 28, 5. *Vice versâ*, with a word standing in the emph. st., but indefinite in meaning, and in form exchangeable with the abs. st., the attributive adjective occasionally assumes the abs. st., as in **عَجْ تَوَسَلْ أَسْبَنِي** *ἑπτα ἑτερα πνεύματα* Matt. 12, 45 (C. **وَسَب**; S. without **أَسْبَنِي**); **عَجْ لَوَسَلْ يَمَقْتَلِي حَجْمِي** “seven kine fat in their flesh” Gen. 41, 18 (otherwise in v. 2 and v. 19); and in very loose connection **وَأَي يَمَلْ تَتَجِدْ** *“ἡμέρας ἱκανάς”* Acts 9, 43; **وَأَي يَمَلْ** *“γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι”* Acts 17, 4; and oftener still in the singular: **وَأَي يَمَلْ** *“ἀργύρια ἱκανά”* Matt. 28, 12; **وَأَي يَمَلْ** “not a little gold” Jos. St. 37, 5; **وَأَي يَمَلْ** “not a short time” Aphr. 165, 13; Sim. 363 *inf.* Thus often **أَسْبَنِي** when standing before the noun: **أَسْبَنِي فِيهِ** “another body” Ephr. Nis. p. 96 v. 54 &c. (§ 211 B); and even when standing after it **أَسْبَنِي** *“another god”* Jac. Sar., Constantin v. 28. 632.—The peculiar substantives **أَيُوب**, **لُوحِي** (§§ 83; 202 M) always indeed take their adjectives in the emph. st., *e. g.* **أَيُوبُ جِينِي** “on the rigorous condition” Moes. II, 74, 3. An incongruity, no longer felt, exists in rare cases like **رَحْمَتِي هَجْدِي شَتِي مَفْنِي** “a man that is a worker of miracles, a solver of difficulties [knots]” Land III, 213, 14 (the 2nd epithet is from the passage in Dan. 5, 12, unskilfully translated);—**فَحَدَفِي أَتَمَلْ جِنَفِي** *“all discerning people who know good from evil”* Bedjan, Mart. II, 572, 10. In these cases the undetermined genitives occasion the proper indeterminateness of the constr. st. In the immensely preponderating mass of cases, a substantive, furnished with an adjective, stands like the adjective itself in the emphatic state.

State of the
Predicative
Adjective.

§ 204. A. The Abs. St. however, in the *adjective* is the proper form of the *predicate*. Thus *e. g.* **جِسْمُ مَلْعَمَلْ جَحْم** “bread hidden is pleasant” Prov. 9, 17; **لَا مَعْنِي سَلْعَم** “his sin is not great” Aphr. 45, 8; **لَا مَعْنِي سَلْعَم** “love is high above dissension” Aphr. 256, 15; **مِثْلُ سَلْعَم** “stolen waters are sweet” Prov. 9, 17; **سَلْعَم** *“ὁ φθαρτός σου πονηρός ἐστίν”* Matt. 20, 15 (a question); **سَلْعَم** *“ἐν σοὶ λέγει”* Luke 18, 22; **سَلْعَم** “even the fire of nature in him is cold” Philox. 355, 1 &c. A favourite proceeding is the alteration

of an attributive adjective, standing in the emph. st., into a predicative one in the abs. st. and attached by the relative ؟ : cf. *e. g.* حَدِيدًا يَزِيدُ “by the strait gate and the way which is narrow” Aphr. 447, 2, where يَزِيدُ or حَدِيدًا يَزِيدُ might stand as well.

Very seldom indeed in good texts are there cases like أَسْبَحَ خَيْرًا “for the reward of deeds is one thing (adj. in abs. st.) and the reward of words is another thing (adj. in the emph. st.)” in the Testament of Ephr., Ov. 141, 14. (1)

B. On the other hand the emph. st. sometimes stands along with the Personal Pronoun, both when the latter is the direct subject, and when it is merely the copula. This usage proceeds perhaps from a substantive conception of the adjectives, *e. g.* بَخِيلًا أَنْتَ “[you] who are evil persons” Matt. 7, 11; 12, 34; سَيِّئًا كَثِيرًا πολλοὶ ἔσμεν Mark 5, 9; $\text{بِمَا تَشْتَغِي أَنْتَ}$ “while you are guilty (guilty persons)” Aphr. 144, 7; $\text{بِرِجَالٍ سَيِّئِينَ}$ “we are honest men” Gen. 42, 11, 31; أَنْتَ عَظِيمٌ “you are wise persons” Aphr. 293, 16; أَنْتَ عَظِيمٌ “am I a great man?” Joseph 26, 14 [Ov. 282, 1]; أَنْتَ مَوْتٌ “he also is a mortal” Ov. 67, 9; أَنْتَ مَوْتٌ “the Egyptians are circumcised persons” Aphr. 210, 10; أَنْتَ حَقٌّ “that these things are true (or that this is the truth)” Spic. 18, 7; $\text{أَنْتَ لَا تُبْصَرُ}$ “invisible is the nature of the Godhead” Oy. 84, 18; أَنْتَ صَمٌّ “these parts are dumb and silent” Ov. 63, 12, and many other like instances. But the abs. st. would be permissible in all these cases, and it is the more usual form in such cases, *e. g.* أَنْتَ عَرُودٌ “I am naked, thou art naked” Gen. 3, 10 and 11; أَنْتَ قَوِيٌّ “I am powerful” Aphr. 269, 12; أَنْتَ فَقِيرٌ “we, who are poor” Aphr. 119, 22; أَنْتَ مَعَهُ “there, with him (Death) are they naked” Aphr. 426, 1; أَنْتَ أَوْفَرُ “his weapons are weaker than ours” Aphr. 137, 21 &c. Cf. cases like أَنْتَ مَيِّتٌ “the sinner, even while he is alive, is a dead man (2) for God, but

(1) The reading is certain; even the Roman edition does not note any variants. There can hardly be any suggestion of metrical exigency in this case, for the deficient syllable might easily have been made up otherwise, *e. g.* by a سَيِّئًا .

(2) Thus pretty often مَيِّتٌ and مَيِّتٌ in the Predicate. Cf. C.

In like manner pure Participles are always in the abs. st.; v. § 269 *sqq.*

D. On the other hand the Predicative Adjective with **أَلْ** stands quite regularly in the emph. st.: **أَلْ شَيْءٌ يُفِيدُ** “everything which is useful” Ov. 84, 17; **أَلْ كَلِمَةٌ زَيْدٌ** “had the word been redundant” Ov. 75, 23; **أَلْ أَنَا مُرْجُوٌّ** “I (m.) am despised and insignificant” Ov. 281, 26; **وَأَلْ خِصْلَةٌ** “and, besides, it

(f.) "immortal" Aphr. 125, 10; **مَمِيتًا اِيَسَافَ مَحَبَّةً** "the leaders of the Romans are gentle" Jos. St. 89, 13.

E. With verbs like "to show one's self as", "to be found", "to be called" &c., the emph. st. of the Adjective occurs perhaps rather more frequently than the abs.: **اِاسَرَّ سَجِيًّا** "showed himself brave" Ov. 159, 9; **اِعْدِيبَ تَفْلًا** "was found victorious" *ibid.* line 10; **اِعْدِمَن تَقِيًّا** "who are called wise men" Aphr. 506, 17 &c., but **اِعْدِمَن جَهْلًا** *εὐρέθη ἐν γαστρὶ ἔχουσα* Matt. 1, 18; **اِعْدِمَن تَحَدًا** "are found devoid of all knowledge" Spic. 2, 18; **اِعْدِمَن كَلِمَةً** "your words proved false" Joseph 38 *ult.* [Ov. 288, 7]. For **اِعْدِمَن كَلِمَةً** "*φαίνονται ὀφραίοι*" Matt. 23, 27 P., Aphr. 307, 5 has **اِعْدِمَن كَلِمَةً**; the reading is different in S.

F. The Predicative Adjective, however, stands of necessity in the emph. st. when it is quite definitely determined: **اِعْدِمَن اِيَسَافَ مَحَبَّةً** "Jacob is the persecuted, and Esau the persecutor" Aphr. 403, 14 (v. *ibid.* 403 *sqq.* for several other such sentences); **اِنَا اَوَّلُ** **اِنَا اٰخِرُ** "I am the first, and I am the last" Is. 48, 12; **اِنَا اَمَامَ اَمَامَ** **اِنَا اَمَامَ** "for he was certainly the most distinguished person in all the kingdom" Aphr. 55, 3; **اِنَا اَمَامَ** **اِنَا اَمَامَ** "the last testament, which is the first" Aphr. 28, 9; **اِنَا اَمَامَ** **اِنَا اَمَامَ** "who may be the guilty one, and who the innocent" Ov. 191, 9.

C. GENITIVE AND CONSTRUCT STATE.

§ 205. A. The Genitive relation is still frequently expressed in various forms of reference by the Construct State: **اِنَا اَمَامَ** "king of Babylon" Aphr. 468, 18 (along with **اِنَا اَمَامَ** *ibid.* 471, 16 as well as 2 Kings 20, 12, and frequently); **اِنَا اَمَامَ** "*belua dentis*" i. e. "rending animal" ["carnivorous animal", "wild beast"] frequently; **اِنَا اَمَامَ** "remembrance of his master" Ov. 185, 12; **اِنَا اَمَامَ** "in the overflowing of the measure of debts" Aphr. 462, 3; **اِنَا اَمَامَ** "by reason of the uncleanness of the lust after his sister" (i. e. "his unclean lust after &c.") Aphr. 354, 6; **اِنَا اَمَامَ** "the sound of songs" Aphr. 229, 18; &c. In all these cases the emph. st. with **اِنَا** might likewise

C. Genitive and Construct State Genitive Connection by the Constr. St. and by **اِنَا**.

be used. But this is not permissible in specially close combinations, like **حَبِيبُ خُلَا** “enemy”; **عَقْلًا حَزَلًا** “taking up the burden”, *i. e.* “zeal”; **حُكْمًا** “judgment”; **جَاهُ يَخْذَلُ** “refectory” (and in other combinations with **جَاهُ**); **جَاهُ مِنْهُ** “son of his nature” *i. e.* “of the same nature as he is”; **جَاهُ** **بَارًا** “a freeman” [“son of the free”] (and others with **جَاهُ**, **جَاهُ**, **حَيْثُ**, **جَاهُ**) &c. The constr. st. also prevails in those combinations, in which the first half is an adjective, whose relation to the Genitive may be of various kinds: **فَقْدَ عَقْلًا** or **فَقْدَ عَقْلًا** “taken or bereft of understanding” *i. e.* “without understanding” Aphr. 53, 13; Jul. 47, 10, and frequently; **عَقْلًا جَزَلًا** “whose heart has been torn out”, *i. e.* “without understanding” Mart. I, 35 mid.; **حُلَّةً رَاجِلًا** “clothed in splendour” Joseph 196, 6 [Ov. 296, 10]; **جَاهُ نَسَلًا** “whose life is accursed” Aphr. 110 *ult.*; **جَاهُ** **بَهِيَّةً** “of many forms” Ov. 168, 23; **جَاهُ** **بَهِيَّةً** “πολύτιμον” Matt. 13, 46 [lit. “heavy or costly in price (pl.)”] &c. With affixed (reflexive) Personal pronoun, **فَقْدَ أَنَفْسًا** “he of murderous anger” Ephr. Nis. 1, 149 &c.; **فَقْدَ مَنَاحَ** “from any that is close to them in blood” Aphr. 232, 15 (cf. § 224*). And thus even **عَجَلًا نَجَسًا** “the completely pure man” (‘the man whose totality is pure’) Ephr. Nis. 31, 122, and **جَاهُ نَجَسًا** “the completely troubled one” *ibid.* 123. Cases like **جَاهُ** **بَهِيَّةً** “strong in body (pl.)” Spic. 5, 19 are rare; the emph. st. in that instance was occasioned by **و** coming between,—a particle inserted here for the sake of emphasis (§ 221).

B. But otherwise the connection by **و** predominates throughout. Particular examples are not required here. Both methods occur too in those cases in which the Genitive of an abstract noun denotes a quality or property, *e. g.* **أَنَفْسًا** **قُدُّوسًا** and **أَنَفْسًا** **قُدُّوسًا** “the spirit of holiness” *i. e.* “the Holy Spirit”; **مَدِينَةً** **قُدُّوسًا** and **مَدِينَةً** **قُدُّوسًا** “the holy city”; **جَاهُ** **قُدُّوسًا** “in the deceitful world” Aphr. 462, 6; **جَاهُ** **قُدُّوسًا** “bitter fruits” Aphr. 473, 11; **جَاهُ** **قُدُّوسًا** “everlasting liberty” Ephr. III, 250 B; **جَاهُ** **قُدُّوسًا** “the blessed vine” Aphr. 446, 3; **جَاهُ** **قُدُّوسًا** and **جَاهُ** **قُدُّوسًا** “counterfeit money” Aphr. 301 *ult.*, 285 *ult.*; **جَاهُ** **قُدُّوسًا** “true love” Spic. 7, 1; **جَاهُ** **قُدُّوسًا** “considerable store-chambers” Land III, 215, 13; and many like cases. So too in cases like **جَاهُ** **قُدُّوسًا** “Mt. Sinai” Ephr.

II, 488 B, and elsewhere, alongside of **ܡܕܝܢܬܐ ܕܡܝܨܪ** Ephr. II, 433 F; **ܡܕܝܢܬܐ ܕܡܝܨܪ** “in the land of Egypt” Aphr. 313, 5, together with the more usual **ܡܕܝܢܬܐ ܕܡܝܨܪ** *ibid.* line 4, &c. (where even the relation of Apposition would be allowable). But the Construct State can never stand before the **ܐ** of the Genitive.⁽¹⁾

C. When the two parts are determined in *pure Genitive relation*, then the reference to the genitive is very commonly indicated by the appropriate possessive suffix, *e. g.* **ܒܢܐ ܕܐܠܗܐ** “the Son of God” frequently, as well as **ܒܢܐ ܕܐܠܗܐ**; **ܒܢܐ ܕܡܫܝܚܐ** τὸ ἄλλας τῆς γῆς Matt. 5, 13 P. C. Aphr. 457, 7 (S. **ܡܫܝܚܐ**); **ܐܠܗܐ ܕܡܫܝܚܐ** “the God of the Christians” Ov. 161, 13; **ܒܢܐ ܕܡܫܝܚܐ** “the children (adherents) of the Church” Ov. 221, 2 = **ܒܢܐ ܕܡܫܝܚܐ** *id.* 216, 16 and often; as well as innumerable other instances. But the following would hardly be admissible—**ܡܕܝܢܬܐ ܕܡܝܨܪ** “the land of Egypt” (Genitive of identity); **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the Holy Spirit” (Genitive of quality). **ܡܫܝܚܐ ܕܡܫܝܚܐ** could only mean “the fathers of Egypt” (the latter being thought of as their child); “the Egyptian fathers” is **ܡܫܝܚܐ ܕܡܫܝܚܐ** Jul. 56, 23. It is true there is no sharp line of demarcation here. Thus we have even **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the prisoners from the city” Jul. 58, 18.

D. Examples, in which several forms of Genitive connection are associated, are **ܒܢܐ ܕܡܫܝܚܐ** “the birth of the human nature of the Son of God” Jul. 155, 15; **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the time of the end of the administration of the sons of Shem” Aphr. 88, 13; **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the Kenites of the house of Moses’ father-in-law” Aphr. 254, 15; **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the northern half of the wall of the sanctuary in the Church of his town” Ov. 190, 13; **ܡܫܝܚܐ ܕܡܫܝܚܐ** “and through the rising of the light of understanding, and through the fruit-bearing of the olive tree, the enlightener” Aphr. 449, 11 &c.

⁽¹⁾ Any such instances in our editions rest on textual errors. **ܡܫܝܚܐ ܕܡܫܝܚܐ** Aphr. 323, 4 is only an apparent exception; it means “by the name—those of the house of Jacob” (§ 209 A): So **ܡܫܝܚܐ ܕܡܫܝܚܐ** “in the days of those of the house of Diocletian” Jul. 24, 9.

E. Two nouns may thus stand in different Genitive relationship to the same noun, cf. **قَمَدُؤَيْه** **قَمَدُؤَيْه** **قَمَدُؤَيْه** "Israel's boasting about the distinction of meats" Aphr. 313, 12; **حَكْ قَمَدُؤَيْه** "the transgression of the ordinance by Adam" Aphr. 419, 13; **حَنْبُؤَيْه** **قَمَدُؤَيْه** "for it was Abraham's daily custom" Aphr. 391, 8; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "the Holy Spirit of your Father" Aphr. 415, 8; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "his hand of the left" *i. e.* "his left hand", and thus frequently with **قَمَدُؤَيْه** and **قَمَدُؤَيْه** "right" and "left"; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "thy book of life" Ps. 69, 28; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "our nature which is of dust" Aphr. 41, 17 &c. A different construction, and one of a Hebrew type, is found in **قَمَدُؤَيْه** "their visible body" Aphr. 179, 1.

Constr. St.
before Pre-
positions.

§ 206. Adjectives often stand in the Constr. St. before prepositions, especially when that which is governed by the prepositions is closely connected in thought with the adjectives. Thus **قَمَدُؤَيْه** ⁽¹⁾ **قَمَدُؤَيْه** "beautiful in appearance" Gen. 12, 11; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "the great physician, excelling in everything" Ov. 193, 21; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "*accipientes vultum*", *i. e.* "hypocrites", frequently; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "master of himself", "free" Spic. 19, 8; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "their divine nature concealed from all" Jul. 41, 10; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "like others, despised by their hearers" Ov. 179, 11; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "the time determined by the prophets" Mart. 1, 11, 2; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "who look keenly to 'give me'" Aphr. 286, 8; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "who has put on Christ" Ov. 397, 12; **قَمَدُؤَيْه** **قَمَدُؤَيْه** *kai λαισσο-
λοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν* Matt. 23, 37; Luke 13, 34, and a great many other instances. A very large number, *e. g.* occur in Philox. 366. Notice farther **قَمَدُؤَيْه** **قَمَدُؤَيْه** "a word of potency like it" Ov. 21, 18; and so even **قَمَدُؤَيْه** **قَمَدُؤَيْه** "born without connection" Ov. 91, 21. This construction in the case of the substantive is limited to one or two constant combinations like **قَمَدُؤَيْه** **قَمَدُؤَيْه** "*acceptatio vultus*" *i. e.* "hypocrisy"; **قَمَدُؤَيْه** **قَمَدُؤَيْه** (or **قَمَدُؤَيْه** **قَمَدُؤَيْه**) "going forth into the wind (?) " "defence, excuse"; cf. **قَمَدُؤَيْه** **قَمَدُؤَيْه** "the laying upon the head" (Inf.) *i. e.* "punishment"; **قَمَدُؤَيْه** **قَمَدُؤَيْه** "thought".

(1) Var. **قَمَدُؤَيْه**.

§ 207. In rare cases Adjectives stand thus in the Constr. St. before adverbs also, which in fact resemble a combination of preposition and substantive: **مُتَيِّدٌ مَكَلِّمًا** “who die quickly” Mart. I, 79, 10; **عَدِيبٌ جَلًّا بِسِجَّةٍ** “that leap nimbly over its valleys” Mart. I, 47, 1; **مُتَيِّدٌ** “leading a miserable life” (*κακόβιοι*) Jul. 112, 13; **مُتَيِّدٌ** “persons well-experienced in all things” Jul. 162, 10; **مُتَيِّدٌ فِي جَسَدِهِ . . . رَاسَمٌ فِي رُوحِهِ** “slain in the body . . . risen in the spirit” Sim. 305, 24. Such combinations are specially made use of to translate Greek words compounded with adverbs, *e. g.* **مُتَيِّدٌ عَقِبًا** *ἐνπαθούντες* Ps. 91, 15 Hex.; and indeed the whole of this construction is modelled upon the Greek. Similarly occur the circumlocutions for “self”, like **فِي جَسَدِهِ** *φίλαυτοι* 2 Tim. 3, 2, Hark. Even Cyrillona ZDMG XXVII, 573 v. 267 has thus **مُتَيِّدٌ فِي جَسَدِهِ** “the serpent that has crushed himself”.

§ 208. A. The Construct State must stand *immediately* before the Genitive. Only short words like the postpositive particles **فَ، هِ، هِ، &c.**, as well as **أَوَّ** and such like, may sometimes interrupt the succession: **أَوَّ فِى جَدِّهِ** “*filii vero Balae*” Land III, 39, 16; **إِلَهُ هِ عَمِلَ** “*deus enim coeli*” Jul. 54, 28; **جَدِّهِ هِ عَمِلَ** “now the cause of the abolishing” Ephr. II, 124 B; **جَدِّهِ هِ جَلَّ** “the cause, to wit, of the pain” Ephr. II, 108 A; **وَسَيِّدٌ هِ حَسْبُهُمْ** “and farther those who are vain of their litigiousness” Statuti della Scuola di Nisibi (Guidi) 15, 10; **أَوَّ هِ فِى جَدِّهِ** “that they are the sons of the righteous” Ephr. II, 384 D; **هِ هِ هِ** “he was a mighty man of strength” Judges 11, 1 &c. More remarkable is **جَلَّ هِ هِ هِ** “for a distance of two stadia from it” Jul. 229, 4.

Cf. farther § 327.

As a somewhat isolated instance stands **مُتَيِّدٌ هِ هِ هِ** “writers and readers of their names” Land III, 136, 14, where two words in the Constr. St. refer to one Genitive.

B. The separation of the Genitive from the governing word presents no difficulty, however, when **؟** is employed. Not only may the latter have an attributive word with it, as in **سُحْرًا سَجَلًا ؟** “the sweet allurements of sin” Ov. 159, 15 (which might also stand thus: **سُحْرًا ؟**

Constr. St.
before
Adverbs.

Separation
of Genitive
from
Governing-
word.

ܐܝܬܐ ܬܚܠܐ, but additional words are also allowed to intervene. Cf. ܐܝܬܐ ܬܚܠܐ ܐܝܬܐ ܬܚܠܐ “and he was, again, a companion of the mourning” Ov. 207, 21; ܝܠܐ ܕܚܠܠܐ ܚܝܒܐ ܕܐܠܐ ܕܐܠܐ “because after the image of God the lordly reason has been made” Moes. II, 94 v. 296; ܐܝܬܐ ܬܚܠܐ ܐܝܬܐ ܬܚܠܐ “accusations were brought against a man before Narsi Tamšābōr” Mart. I, 123; ܐܝܬܐ ܬܚܠܐ ܐܝܬܐ ܬܚܠܐ “he proclaimed before the whole Church the names of all those who . . .” Ov. 176, 2.—In stray cases the Genitive stands even before the governing-word; ܐܝܬܐ ܬܚܠܐ ܐܝܬܐ ܬܚܠܐ “thus also of all our faith the foundation is that firm stone” Aphr. 6, 16; ܐܝܬܐ ܬܚܠܐ ܐܝܬܐ ܬܚܠܐ “supplies even for only one year” Sim. 346 mid.

Nouns with
?, when
Governing-
noun is not
expressed.

§ 209. A. In these cases already the superior independence of ?, properly a Demonstrative-(Relative-)Pronoun (“that of”), is shown. This becomes still more conspicuous when no governing word is expressed; ܐܝܬܐ ܬܚܠܐ ܐܝܬܐ ܬܚܠܐ *μετὰ τῶν Ἡρωδιανῶν* Matt. 22, 16 P. (ܐܝܬܐ ܬܚܠܐ C. S.); ܐܝܬܐ ܬܚܠܐ “those of the house of Jacob” frequently; ܐܝܬܐ ܬܚܠܐ “on the adherents of Marcion” Ov. 193, 17; ܐܝܬܐ ܬܚܠܐ “the season of the forty-days’ fast” Sim. 376, sq.; ܐܝܬܐ ܬܚܠܐ “from the district of the Mar’ashenes” Sim. 356, 1; ܐܝܬܐ ܬܚܠܐ “those rejoice who are of the fire and the spirit” Ephr. (Lamy) I, 57 Str. 7; ܐܝܬܐ ܬܚܠܐ “for it was a matter of terror and amazement” Sim. 355, 3; ܐܝܬܐ ܬܚܠܐ “is worthy of blame” Philox. 544, 9; ܐܝܬܐ ܬܚܠܐ “every one who is the Lord’s” Ov. 168, 19; ܐܝܬܐ ܬܚܠܐ “are called those of the right hand (= ‘the just’)” Spic. 12, 4; ܐܝܬܐ ܬܚܠܐ “those on the left” *ibid.* 12, 6; ܐܝܬܐ ܬܚܠܐ “was common” Ov. 167, 24; ܐܝܬܐ ܬܚܠܐ *ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι* Matt. 22, 21; ܐܝܬܐ ܬܚܠܐ “from that which belongs to the poor” Ov. 190, 16; ܐܝܬܐ ܬܚܠܐ “who has robbed the property of his companion” Aphr. 423, 19; ܐܝܬܐ ܬܚܠܐ “made of wood” Jac. Sar. in ZDMG XXIX, 109 v. 30; ܐܝܬܐ ܬܚܠܐ *πρόσκαυροι εἰσιν* Mark 4, 17; ܐܝܬܐ ܬܚܠܐ “their toil, which had become (the property) of others” Aphr. 506, 3, and frequently ܐܝܬܐ ܬܚܠܐ, and many like instances. To this place belongs also ܐܝܬܐ ܬܚܠܐ *καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα* Luke 20, 30 P. S. (where C. reads differently,

ܐܒܝ (ܐܒܝܐ); cf. v. 31, and 19, 18 (§ 239). Somewhat different are cases like ܐܠܐ ܐܝܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ “and their fast did not resemble that of the inhabitants of Jezreel” Aphr. 50, 11; ܐܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ “Abel’s offering was accepted and Cain’s rejected” Aphr. 60, *ult.*; ܐܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ “they raised accusations against us and Simeon” Mart. I, 19 *inf.*

B. To this section may be joined certain adverbial applications of ܐ, such as the following: ܐܝܬܐ “for the moment”, “for the nonce”, “now”; ܐܝܬܐ “immediately” (both occurring frequently); ܐܝܬܐ ܕܡܝܬܐ Matt. 6, 11 C.; ܐܝܬܐ ܕܡܝܬܐ “twice”, or “a second time” Gen. 43, 10; Eccl. 6, 6; Matt. 26, 42; John 3, 4; Sim. 300, 2; 317 mid.; ܐܝܬܐ “for the second time” Bedjan, Mart. II, 562, 6; 605, 17. Farther we have the favourite construction of ܐܝܬܐ with ܐ “to be concerned for that which is of . . .” *i. e.* “to be concerned about”: ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ Luke 12, 22 C. (ܐܝܬܐ S.); ܐܝܬܐ ܕܡܝܬܐ “cared for the combat” Ephr. in Wright’s Cat. 689 a, 3; ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ “and they must care for them as for their own members” Ov. 216, *ult.*; ܐܝܬܐ ܕܡܝܬܐ “care for everything” Jos. St. 3, 11, and frequently thus, with ܐ (and ܐ § 225). Thus too ܐܝܬܐ is used sometimes: ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ “every man is concerned for his house, but for his flock he cares nothing” Isaac I, 288 v. 267; cf. Ephr. in Zingerle’s Chrest. 278, 6 sq.; Philox. 361, 18; Bedjan, Mart. II, 428, 7. Thus also ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ Rom. 14, 6; ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ Matt. 16, 23. All these combinations with ܐ may, for the rest, have been suggested by Greek Genitive constructions.

§ 210. The substantive which stands before the genitive is generally determined; yet among the foregoing examples some of those substantives occur without any determination; thus particularly with the Abs. St., like ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ “any flesh of beast” [*i. e.* the flesh of any animal] Spic. 7, 26.

Even the Constr. St. before the Emph. St. is not necessarily determined: ܐܝܬܐ ܕܡܝܬܐ “*filius anni*” “a (person, animal or thing, which is) one-year old” (often); ܐܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ “two king’s-daughters” Aphr. 408, 3, 4; ܐܝܬܐ ܕܡܝܬܐ “a son of the world” *i. e.* “a layman” Sim. 286, 6;

Deter-
mination of
Governing
Word.

“the wicked (sg.)”; **جَمَلًا** “the accursed (sg.)” &c., *e. g.* **أَمَامَ إِيْمَقَت** “the splendid Akakios” Ov. 162, 21; **مَيِلًا فِي مَنِيَّيْ** “but the excellent Sergius” Jos. Styl. 84, 6; **لَعْنَتِيْدَا مَرْيَم** “the Blessed Mary” Aphr. 180, 2; **أَمَامَ جَمَلًا مَصْفَحَة** “this accursed Tamšābör” Mart. I, 124, 2; **يُقْبَلُ تَعْلِيْفَة** “the godless Julian” Ov. 160, 14 &c.; also in accumulations of adjectives like **حَبِيْبًا هَدِيْمًا عَظِيْمًا** “the holy, elect, and great Basil” Ephr. III, XLIII *ad inf.*, and many like instances. But here too it is always allowable to put the adjective after the substantive; and with some it is oftener done. The two positions appear even in the same phrase: **لَعْنَتَا مَرْيَم مَصْفَحَة** “the blessed Mār Simeon, the holy” Sim. 269 *supr.*

The attributive Adjective may be separated from its substantive: **أَمَامَ حَبِيْبًا هَدِيْمًا** “*opus est enim pulchrum hoc*” Spic. 1, 20; **أَمَامَ مَصْفَحَة كَلَامَة** “for all things, great and small, lie in the hands of men” Spic. 9, 9 &c.

§ 212. *The Apposition* may be either before or after the principal word: **مَجَلًا إِيْمَقَت** “the emperor Anastasius” Jos. Styl. 28, 2; 42, 3; 90, 10; **إِيْمَقَت مَجَلًا** “Anastasius the emperor” *ibid.* 26, 7; **مَجَلًا مَصْفَحَة** “the believing emperor Anastasius” *ibid.* 8, 8; 16, 18. Upon the whole, additional forms indicating respect incline to precede the leading word (thus always **مَرْيَم** “my Lord, Master”); explanatory or descriptive forms come after it: yet this is not to be regarded as a fast rule. As one example of the prior and posterior order in one and the same phrase, take **مَيِلًا هَدِيْمًا مَصْفَحَة** “the excellent, Christ-loving, Mār Timotheus the Bishop” Aphr. Pref. 12, and many such.

§ 213. *The Apposition* may be loose, and may become a mere substitution or parallelism. Examples like **مَجَلًا مَصْفَحَة** “and he satisfied distressed, hungering people with five loaves and two fishes—five thousand men” Aphr. 42, 17; **مَجَلًا مَصْفَحَة** “in the land of his enemies, in the land of Moab” (notice the repetition of the prep.) Aphr. 161, 12; **مَجَلًا مَصْفَحَة** “for the Passover of the Jews is the fourteenth day of the month,—in fact its night and

Loose
Apposition.

day" Aphr. 223; 11; **חַדְרָאֵי בַּיָּתָא שֶׁלְּשֶׁשׁ מִדְּיוֹת** "the wine was sold at a denarius for six measures" Jos. St. 36, 13—may suffice to illustrate several of the most important cases.

Rem. On the Person (grammatical) in apposition v. § 350 C.

Apposition
in Words
denoting
Measure.

§ 214. Apposition is generally made use of in the case of words denoting measure, like **מִדְּיוֹת שְׁלֹשִׁים** *ἑκατον βάτους ἐλαίου* Luke 16, 6, cf. v. 7; **לֶחֶם שְׁלֹשָׁה זָבִים** "for with three ounces of bread" Ov. 182, 10; **אֶרְבָּעִים מִדְּיוֹת** "thirty measures of wheat" Jos. St. 21, 20; **עֲשָׂרִים מִדְּיוֹת** "ten loads of silver-pieces" Jos. St. 10, 21; **מִדְּיוֹת וְחֵצִי** "a measure and a-half of pulse" Sim. 360 *inf.*; **מִדְּיוֹת** "a handful of dust" Aphr. 154, 5, and many similar cases. The genitive connection with **וְ** would also be allowable here.

Apposition
of "much",
"little";
"many",
"few".

§ 215. **רַב** and **מְעַלְמָא** often remain, unaltered in form, like adverbs, and standing either before or after the qualified word: **רַבִּי שְׁמַיָּא** "many fishes" Sim. 273, 14; **רַבִּי לֵפָרְדִּים** "many leopards" Land III, 335, 17; **רַבִּי מַלְאָכִים** "many pearls" *ibid.* line 21; **רַבִּי דְּבָרִים** "many things" Spic. 6, 6; **רַבִּי מַלְחָמִים** "many wars" Sim. 282 *mid.*; **מְעַלְמָא** "a little consolation" Jos. St. 32, 10; **רַבִּי מְעַלְמָא** "this brief exhortation" Aphr. 331, 2; **רַבִּי מְעַלְמָא** *ὀλίγα ἰχθυΐδια* Matt. 15, 34 P. (S. merely **מְעַלְמָא**): **רַבִּי מְעַלְמָא** *ὁ πολὺς ἡμέρας* John 2, 12 (for the same in Luke 15, 13, **רַבִּי מְעַלְמָא**); **רַבִּי מְעַלְמָא** "this short demonstration" Aphr. 244, 7; **רַבִּי מְעַלְמָא** "these few words of peace" Aphr. 298, 19; **רַבִּי מְעַלְמָא** "a little sun" Aphr. 130, 18; cf. **רַבִּי מְעַלְמָא** "a little of Satan" Aphr. 130, 19; and **רַבִּי מְעַלְמָא** "these few things out of many" Jos. St. 91, 15; Jul. 98, 13; and similar instances. The abstract word **רַבִּי** is also employed in this way: **רַבִּי אַנְשֵׁי** "many men" Ephr. I, 520 *ult.*—521, 1; **רַבִּי לֵוִיִּם** "many Levites" *ibid.* 544 F.; **רַבִּי חֵכְמָא** *עברה הרבה מאד* Job 1, 3; **רַבִּי חֵכְמָא** "for, wisdom and understanding and insight in much abundance" Ov. 191, 13;—**רַבִּי חֵכְמָא** "horses and chariots in very great number" Land III, 331, 8. ⁽¹⁾

(1) On **רַבִּי** "very", "much" v. § 243.

§ 216. A mode of Apposition is formed also by cases like **ܡܠܐ ܐܘܠ** **ܡܠܐ ܐܘܠ** Express-
ܚܝܬܝܐ ܡܝܡܢܐ “and he first (as the first) entered” Ephr. (Lamy) I, 535, 15; sions of
ܐܘܠ ܬܩܒ ܡܝܡܢܐ ܕܚܝܬܐ ܡܝܡܢܐ “he was the first to show good will” Jos. St. condition
 23, 17; **ܐܝܨܐܥ ܐܝܨܐܥ ܕܥܝܬܐ ܕܥܝܬܐ** “Isaac, when sixty years of or state
 age, begat Jacob” Aphr. 464, 10; **ܐܝܨܐܥ ܐܝܨܐܥ ܕܥܝܬܐ ܕܥܝܬܐ** (“as”).
ܐܝܨܐܥ ܐܝܨܐܥ ܕܥܝܬܐ ܕܥܝܬܐ “Haman had been
 left remaining as one who had escaped” Aphr. 52, 15; **ܐܝܨܐܥ ܐܝܨܐܥ ܕܥܝܬܐ ܕܥܝܬܐ**
ܐܝܨܐܥ ܐܝܨܐܥ ܕܥܝܬܐ ܕܥܝܬܐ “and has been given as nutriment to believers” Aphr. 114, 2;
ܐܝܨܐܥ ܐܝܨܐܥ ܕܥܝܬܐ ܕܥܝܬܐ “Jephthah, the persecuted, came forward
 as the head of his people” Aphr. 407, 14, and many others.

E. ܡܠܐ.

E. ܡܠܐ.

§ 217. **ܡܠܐ (ܡܠܐ)** may be used in the Abs. St. as a substantive In Abs.
 for “everything”, “everybody”. Thus, in particular, expressions like and
ܡܠܐ ܡܠܐ “the Redeemer of all” Ov. 208, 24; **ܡܠܐ ܡܠܐ** “παντοκράτωρ” Emph. St.
 frequently; **ܡܠܐ ܡܠܐ** “the Lord of all” Aphr. 22, 12; for the same we have
ܡܠܐ ܡܠܐ Spic. 27, 24; **ܡܠܐ ܡܠܐ** Aphr. 63, 10; farther **ܡܠܐ ܡܠܐ**
 “put all things into his hands” Aphr. 123, 2 (from John 3, 35, where P.
 and C. have the more usual **ܡܠܐ ܡܠܐ**); **ܡܠܐ ܡܠܐ** “that thou
 mayest be all things to all men” Ov. 266, 15; **ܡܠܐ ܡܠܐ** “we would be
 everything” Spic. 20, 22; **ܡܠܐ ܡܠܐ** “while every one
 rejoices in his own house” Ephr. III, 651 A; **ܡܠܐ ܡܠܐ** “we de-
 mand of every man, that . . .” Jul. 15, 5 &c. On rare occasions it appears
 as an adverb “quite”, “thoroughly”: **ܡܠܐ ܡܠܐ** “and roared
 on continually” Sim. 393, 12; **ܡܠܐ ܡܠܐ** “whose eye was
 wholly lifted up to heaven” Ephr. II, 415 F.

In this way the Emph. St. **ܡܠܐ (ܡܠܐ)** is used for “the whole”, “the
 universe”: **ܡܠܐ ܡܠܐ** “does not everything (ܡܠܐ)
 go to one place?” Eccl. 6, 6 Ceriani; **ܡܠܐ ܡܠܐ** “worshipped by all”
 Ephr. III, 532 C; f. **ܡܠܐ ܡܠܐ** *ibid.* 530 F; **ܡܠܐ ܡܠܐ** “the Architect
 of the universe” Ephr. Nis. p. 97 v. 110; **ܡܠܐ ܡܠܐ** “everything de-
 pends on peace” Ephr. Nis. p. 4 v. 46 &c.

§ 218. Much oftener **ܡܠܐ** stands in the Constr. St. We saw it be- In Constr.
 fore substantives both sg. and pl., § 202 D; cf. **ܡܠܐ ܡܠܐ** “for St. and
 with Suff.

in every way" Jul. 69, 12 (§ 208 A). With undetermined words 𐤎 means "every", "all" ("all" pl.). It may even stand before determined substantives: 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 (𐤓𐤓𐤕𐤓) "all the days of thy (his) life" Jul. 14, 14, (Eccl. 8, 15).

In its favourite connection with the relative pronoun 𐤓 it means "every one, who", "all who", "all which": 𐤎 𐤓𐤕𐤕𐤓 "every one, who pleased . . ." Aphr. 328, 14; 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "all, who seek him" Aphr. 198, 10; 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 "all that he had acquired" Ov. 165, 25 &c.

So also 𐤎 𐤓𐤕𐤕𐤓, 𐤎 𐤓𐤕𐤕𐤓 "every one who" [whoever], and similar combinations (§ 236 D). Farther, as adverbially used: 𐤎 𐤓𐤕𐤕𐤓 "quite near to" Cyrillona ZDMG XXVII, 578 v. 81 sq.; 𐤎 𐤓𐤕𐤕𐤓 "precisely as" Jul. 92, 7; 𐤎 𐤓𐤕𐤕𐤓 "just as much as"; 𐤎 𐤓𐤕𐤕𐤓 "as often as", and the like.

Very often a substantive has 𐤎 in apposition with it, and placed either before or after it, and furnished with a pronominal suffix of its own, referring to the substantive. *Sing.*: 𐤎 𐤓𐤕𐤕𐤓 "the whole town" Jer. 4, 29; 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 𐤓𐤓𐤕𐤓 Mark 2, 13; 𐤎 𐤓𐤕𐤕𐤓 "the whole town" Ov. 207, 3, for which lin. 6 gives 𐤎 𐤓𐤕𐤕𐤓; 𐤎 𐤓𐤕𐤕𐤓 "my whole soul" Ov. 164, 21; 𐤎 𐤓𐤕𐤕𐤓 "the whole way" Joseph 192, 12; 214, 5 (in both passages Var. '𐤓'); 𐤎 𐤓𐤕𐤕𐤓 "they are above the whole law" Aphr. 30, 12.—*Plur.*: 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤓𐤕𐤓 . . . 𐤓𐤓𐤕𐤓 Mark 2, 28; 𐤎 𐤓𐤕𐤕𐤓 "every valley" Is. 40, 3; Luke 3, 5 (Eccl. 1, 3 𐤓𐤓𐤕𐤓); 𐤎 𐤓𐤕𐤕𐤓 "all these things" Aphr. 9, 10; 𐤎 𐤓𐤕𐤕𐤓 "to all Clerics" Ov. 206, 11 &c. In other uses also the word has the pronominal suffixes attached: 𐤎 𐤓𐤕𐤕𐤓, "we all", "you all"; 𐤎 𐤓𐤕𐤕𐤓 "in him wholly, in him everywhere" Ov. 165, 9; 𐤎 𐤓𐤕𐤕𐤓 "it remains entire with me" Aphr. 200, 1; 𐤎 𐤓𐤕𐤕𐤓 "a tree, which is all life" Ov. 399, 22; 𐤎 𐤓𐤕𐤕𐤓 . . . "but they all answered" Sim. 321 mid., and many such. Also before relative-clauses 𐤎 𐤓𐤕𐤕𐤓 "omnia, quae dixit" Joseph 256 *paen.* [Ov. 328, 7]; 𐤎 𐤓𐤕𐤕𐤓 "in all things which are worthy of God" Ov. 173, 18 &c.

Notice, besides, the adverbial phrases: 𐤎 𐤓𐤕𐤕𐤓 "entirely", which appears often; 𐤎 𐤓𐤕𐤕𐤓 ("completely so") "very much so", "to that

extent", for which on stray occasions appear also **فَجِهْ** **فَجِهْ** **فَجِهْ**, **فَجِهْ** **فَجِهْ**. So also **فَجِهْ** with relative-clause following: **فَجِهْ** **فَجِهْ** **فَجِهْ** **فَجِهْ** "in all that they did, they distinguished themselves by faith" Aphr. 20, 8; **فَجِهْ** **فَجِهْ** **فَجِهْ** **فَجِهْ** "and speedily they carried out his wish in all that he commanded" Sim. 344, 22.

Cf. farther §§ 205 A; 347; 349; 358 B; 360 B.

F. **فَجِهْ**.F. **فَجِهْ**.

§ 219. **فَجِهْ** "something" is very often employed as a substantive; also in distributive repetition **فَجِهْ** **فَجِهْ** "all sorts of things". Thus it may even stand in the Genitive: **فَجِهْ** **فَجِهْ** "everything"—frequently; **فَجِهْ** **فَجِهْ** "fear of any thing" Jul. 39, 9; **فَجِهْ** **فَجِهْ** **فَجِهْ** "in greed for all manner of things" Aphr. 289, 17; **فَجِهْ** **فَجِهْ** **فَجِهْ** "on any pretext whatever" Aphr. 292, 2; or it may be followed by a genitive with **فَجِهْ**: **فَجِهْ** **فَجِهْ** "something eatable" Ov. 221, 9. It has often an attributive adjective along with it: **فَجِهْ** **فَجِهْ** "something evil"; **فَجِهْ** **فَجِهْ** "something more" Spic. 2, 20. Sometimes the adjective has the ending *ā*, and it is a matter of uncertainty whether it is then the Abs. St. f. (according to § 201) or the Emph. St. m.: **فَجِهْ** **فَجِهْ** Ov. 210 *ult.* = 214, 21; **فَجِهْ** **فَجِهْ** "something great" Moes. II, 104, v. 428; 156 v. 1241. But the relative construction is more usual in that case **فَجِهْ** **فَجِهْ** &c.

Not seldom **فَجِهْ** stands in apposition to a substantive, and with the meaning "any one or thing whatever", or qualified by the negation "no, none": **فَجِهْ** **فَجِهْ** **فَجِهْ** "in which lies no advantage" Aphr. 230, 6; **فَجِهْ** **فَجِهْ** **فَجِهْ** **فَجِهْ** "no pollution whatever approaches their mind" Aphr. 428, 4; **فَجِهْ** **فَجِهْ** "a little" often; **فَجِهْ** **فَجِهْ** "a certain enmity" Jos. St. 45, 5;—**فَجِهْ** **فَجِهْ** **فَجِهْ** "that he demand a gift" Jos. St. 78, 10; **فَجِهْ** **فَجِهْ** **فَجِهْ** "many a thing that was not written" Aphr. 343, 17; **فَجِهْ** **فَجِهْ** **فَجِهْ** *ti symeion idestv* Luke 23, 8; **فَجِهْ** **فَجِهْ** "a word" Matt. 27, 12 (there S. **فَجِهْ** **فَجِهْ**); Luke 23, 9; **فَجِهْ** **فَجِهْ** **فَجِهْ** "that they had a vision of some sort" Isaac II, 218 v. 318; **فَجِهْ** **فَجِهْ** "several men" Ephr. I, 549 F; **فَجِهْ** **فَجِهْ** "among some dead bodies which . . ." Ephr. I, 161 E &c.

مَہِم, meaning “something which”, and then directly “that which”—is very common in an attributive relative-clause (§ 236 C).

مَہِم also stands in negative sentences adverbially: مَہِم لَا اُقَسِمُ اِنْف. “did not injure them at all” Jos. St. 89, 13; مَہِم لَا اَلَمْ اُؤْزِمَ مَہِم “no man hurt him at all” Sim. 357 mid.; اَلَمْ مَہِم لَا جَزِئَتِ “no man whatever helped him” Sim. 312 *ad inf.*; اَلَمْ مَہِم هَتِفَ اَمَّا جَا اُخْشَا “he was not in the least in need of sacrifices” Aphr. 315, 9 and the like. So in the interrogative sentence اَلَمْ اُحْطَا اِلْمِاسِجَ جَا مَہِم مَع مَقْشَلِہَا “were the windows altered at all from thy measurements?” ZDMG XXV, 339 v. 361.

Cf. farther §§ 169, 236.

G. PRONOUNS.

PERSONAL PRONOUNS.

Separate
Personal
Pronouns.

§ 220. A. The separate Personal Pronouns are often still conjoined with the finite verb: سِبِ عَصِجَ “we (with no special emphasis) have heard” Aphr. 354, 8; اِنْفِ سِبِ اُحْجِجَ مَہِمِ:مَہِمِ اِنْفِ شَعَا “if we have done wickedly and have provoked thee, be *thou* merciful” Aphr. 491, 5; اِنْفِ اِنْفِ اِنْفِ اِنْفِ اِنْفِ “if only *you* are willing” Ov. 117, 15; اِنْفِ اِنْفِ اِنْفِ “and *I* am to show it to thee” Aphr. 7, 9; اِنْفِ اِنْفِ اِنْفِ “let us not be unthankful towards [do wrong to] his mercy” Isaac I, 22 v. 462; اِنْفِ اِنْفِ اِنْفِ “as he used to tell us” Ov. 162, 8; اِنْفِ اِنْفِ اِنْفِ “they were asleep” Ov. 168, 8; اِنْفِ اِنْفِ اِنْفِ اِنْفِ “that because of Daniel they saw the light” Aphr. 67, 9, and many such instances. Necessarily of course the pronoun becomes specially conspicuous through adverbial adjuncts, as in اِنْفِ اِنْفِ اِنْفِ “they alone remained” Sim. 269, 1, and thus, frequently, اِنْفِ اِنْفِ اِنْفِ &c.

B. Un-emphatically even اِنْفِ may be placed after the verb in place of اِنْفِ: اِنْفِ اِنْفِ اِنْفِ اِنْفِ “that they have stumbled against a stone” Ephr. I, 404 F; اِنْفِ اِنْفِ اِنْفِ اِنْفِ “whether haply they had dealt in subtlety” Ephr. I, 496 F; اِنْفِ اِنْفِ اِنْفِ “that they should recognise” Ephr. I, 498 E; اِنْفِ اِنْفِ اِنْفِ “and they flew” Ephr. in Zingerle’s Chrest. 279, 5; اِنْفِ اِنْفِ “they are coming” Jac. Sar. in Bedjan, Mart. V, 619, 3.

C. On the Personal Pronoun in a Nominal sentence (§ 309) as subject and copula, v. § 311 *sq.*

§ 221. An enclitic **وہ** often gives prominence only to the word, Enclitic
her noun or verb, which it follows: **وہ اللہ ہے** "we adore **وہ** for
God" Mart. I, 227 *paen.*; **وہ جیسا ہے** "for it (f.) resembles **وہ** Emphasi-
singing pur-
poses.

§ 222. A favourite mode of accentuating a *determined* noun is by applying a Personal suffix. These suffixes are found applied as follows:—

| | |
|--|---|
| (1) With the Genitive reference, v. § 205 C. | Pronominal Suffixes for emphasising Determined Nouns. |
| (2) Along with prepositions, the attachment being contrived thus:— | |

(2) Along with prepositions, the attachment being contrived thus:—

(b) Through repetition of the prep., *e. g.* **حَجَّهَ جَاءَ مَجَالًا** “upon that stone” Aphr. 6 *ult.*, or by placing the prep. which has the suffix after the other, **مَجَالًا يَمُودَ إِهْدِ إِجْنَلًا مَلِيحَ حَجَّهَ** “and of Jesus [*or* Joshua] it is farther thus written” Aphr. 112, 9. Thus are construed **جَمَ، جَاءَ، جَمَ** (also to mark the Object; v. § 287 *sqq.*). Repetition is used also in cases like **حَدَقَ إِهْدِ حَدَقَ مَعْدَحِلًا حَجَ إِهْدِ جَعَ يَمُودَ إِجْنَلًا**

'contradiction" Ov. 60, 15; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ ܕܡܢ ܗܝܬܐ** "who guides and rules herself" Ephr. II, 451 B; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** parallel with **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** and **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** Qv. 59, 4; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "is at variance with himself" (Ov. 45, 6 &c. **ܐܢܗܝ** and **ܡܢ ܗܝܬܐ** stand also in apposition with the Subject, e. g. **ܐܢܗܝ ܕܡܢ ܗܝܬܐ**, **ܐܢܗܝ ܕܡܢ ܗܝܬܐ**, "he himself", "they themselves"; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "they themselves" Jul. 30, 3 **ܡܢ ܗܝܬܐ** is sometimes much the same as "quite", "at all", "altogether": **ܡܢ ܗܝܬܐ ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *μη ὁμόσαι ὅλως* Matt. 3, 34 C. S. (P. **ܡܢ**): **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *ἐν ἀμαρτίας σὺ ἐγεννή- θης ὅλως* John 9, 34 S. (P. **ܡܢ**); **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *ἢ ὅλως* "Fate has no existence at all" Spic. 9, 9; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *ἢ ὅλως* "who do not at all approach women" Spic. 8, 1. Cf. farther **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *ἢ ὅλως* "what sort of house had they at all?" Aphr. 352, 16.

Pleonastic
with
Pronominal
Suffixes.

§ 224. The preposition **ܕ** with reflexive personal pronoun often stands alongside of a verb, without essentially modifying its meaning (*Dativus ethicus*); **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "he went away" Acts 12, 19; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *ἀνέστη* Acts 10, 26; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "she ran" Ov. 161, 15, and thus very frequently with verbs of motion; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "they are dead" Matt. 2, 20; Ov. 170, 8; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *μαίνη* Acts 12, 15; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *ἐμ- προσθέν μου γέγνε* John 1, 15 and 30; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *ܐܢܗܝ ܕܡܢ ܗܝܬܐ* "there were many Gods" Aphr. 121, 1, and thus frequently with **ܐܢܗܝ** and **ܐܢܗܝ**; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *ܐܢܗܝ ܕܡܢ ܗܝܬܐ* "servitude was foretold for his seed" Aphr. 27, 10, and thus in Aphr. often directly used with passive verbs &c.

Reflexive
Pronominal
Suffix
with the
Genitive.

§ 224*. The mode of placing a reflex Possessive-Suffix in Genitive connections is peculiar, as in the frequently occurring **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "St. Simon Stylites" ("St. Simon of his pillar"), for which also often stands **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** ("of the pillar"). So **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "the hot July" Ephr. III, 593 F; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "the renowned", pl. **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** Ov. 160, 4, 9; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** *ὁ δὲ δαιμονιζόμενος* Mark 5, 15, 16, 18; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "she that had the issue of blood" Ephr. III, 554 E; **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "the shaggy barbarians" John Eph. 117, 13 (cf. 398, 16) and many similar instances (cf. § 205 A).

§ 225. A. The *Separate Possessive-Pronouns* with **ܕ** stand both **ܕ**, as substantives and adjectives. **ܐܢܗܝ ܕܡܢ ܗܝܬܐ** "let us give to time

what is its own" Jul. 109 *ult.*; **לְאִישׁוֹ** *eis ta idia* ἡλθε καὶ οἱ ἰδιοὶ αὐτὸν οὐ παρέλαβον John 1, 11; **לְאִישׁוֹ** *τὸ ἀλλότριον* (lit. "not your own"), and **לְאִישׁוֹ** *τὸ ὑμέτερον* Luke 16, 12; **לְאִישׁוֹ** "to one of his own people" Ov. 184, 15; **לְאִישׁוֹ** *מִבְּיָמָיו* "but they remained every one of them in his own (his own belief)" Ov. 160, 21; **לְאִישׁוֹ** *הָיָה* "ours was his" Aphr. 119, 10; **לְאִישׁוֹ** "mine are ye" Isaac I, 22, v. 446; **לְאִישׁוֹ** *הָיָה* "for we are indeed thine" Aphr. 489, 9; **לְאִישׁוֹ** *הָיָה* "and gave us his own mild and pleasant one (yoke *לְאִישׁוֹ*)" Aphr. 319, 10; **לְאִישׁוֹ** *הָיָה* "this of thine (thy distress *לְאִישׁוֹ*)" Sim. 331 *ad. inf.* &c.—With substantives, to give more prominence to the possessor: **לְאִישׁוֹ** *לְאִישׁוֹ* "for our advantage" Aphr. 459, 3; **לְאִישׁוֹ** *הָיָה* "his day" Aphr. 36, 5 &c.; and in particular with those Greek words which cannot take any suffix (§ 145 L); **לְאִישׁוֹ** *מְבָרָכָיו* "his clergy" frequently; **לְאִישׁוֹ** *בָּתְּחָא* "its (f.) public bath (*ὀημόσιον*)" Jos. St. 70, 20; **לְאִישׁוֹ** *רֶבֶל* "his girdle" Sim. 317 *inf.*; **לְאִישׁוֹ** *הָיָה* "their resources" (*οὐσίας*) Jul. 37, 5, and many others. Very rarely the Constr. St. occurs here, as in **לְאִישׁוֹ** *לְאִישׁוֹ* "for thy trial" Ephr. III, 302 D; **לְאִישׁוֹ** *מִמֶּנּוּ* "their own person" Isaac I, 22 v. 454; **לְאִישׁוֹ** *בְּצִדְדֵּי* "beside him" Ov. 273, 11; **לְאִישׁוֹ** *בְּצִדְדֵּי* "by his means" Ephr. Nis. p. 60 v. 261. But **לְאִישׁוֹ**, besides, often stands after the Possessive-suffix: **לְאִישׁוֹ** *מִמֶּנּוּ* *ἐμὸν βρῶμα* John 4, 34; **לְאִישׁוֹ** *הָיָה* "his zeal" Ov. 187, 17; **לְאִישׁוֹ** *לְאִישׁוֹ* "my prayer" Aphr. 454, 11; **לְאִישׁוֹ** *הָיָה* "our command" Ov. 219, 1 &c.; compare **לְאִישׁוֹ** *הָיָה* "in their sight and every man's" Ov. 184, 8.— Sometimes **לְאִישׁוֹ** stands first, with the effect of emphasis: **לְאִישׁוֹ** *לְאִישׁוֹ* "thy dwelling" Aphr. 494, 13; **לְאִישׁוֹ** *הָיָה* "our treasure" Aphr. 506, 14; **לְאִישׁוֹ** *הָיָה* "but the general of our camp" Aphr. 59, 7 &c. Compare **לְאִישׁוֹ** *הָיָה* "his soul is distressed" Ephr. III, 651 A.

Thus it stands also with Genitive combinations, (§ 205 C) and that too sometimes without, sometimes with, a suffix attached to the governing member: **לְאִישׁוֹ** *הָיָה* "the partition-wall of the (said) altar" Jos. St. 29, 7; **לְאִישׁוֹ** *הָיָה* "the Brothers of the very convent" Ov. 210, 10 = 213, 4 &c. Cf. **לְאִישׁוֹ** *הָיָה* "the new race formed by us Christians" Spic. 20, 4.— **לְאִישׁוֹ** *הָיָה* "but in the days of

the (said) Pērōz” Jos. St. 11, 9; **ܡܢ ܩܕܡܐ ܕܝܠܐ ܕܡܠܟܐ** “before the court of the (fore-mentioned) Temple” Sim. 271 mid.; **ܕܡܢ ܕܝܠܐ ܕܡܠܟܐ** “in the hands of this man” Ov. 160, 14 &c. For the most part a special emphasis, or at least a reference to something already mentioned, lies in this prolix construction. Compare farther **ܕܡܠܟܐ ܕܡܠܟܐ** “the good is man’s own” Spic. 6, 11.

B. Farther **ܕܡܠܟܐ** also occurs frequently after prepositions with the suffix, to add emphasis to the latter: **ܕܡܠܟܐ ܕܡܠܟܐ** *ἐμοί* Matt. 25, 40 in Aphr. 381, 2 (in P. merely **ܕܡܠܟܐ**); **ܕܡܠܟܐ ܕܡܠܟܐ** “from me” Jos. St. 3, 14; **ܕܡܠܟܐ ܕܡܠܟܐ** “at his house” Ov. 208, 19; **ܕܡܠܟܐ ܕܡܠܟܐ** “to him” often; **ܕܡܠܟܐ ܕܡܠܟܐ** “without us” Aphr. 172, 7 &c. We have even **ܕܡܠܟܐ ܕܡܠܟܐ** “to us he gave” Aphr. 181, 5. Farther it occurs with substantives: **ܕܡܠܟܐ ܕܡܠܟܐ** “under the (fore-mentioned) altar” Sim. 272, 9; **ܕܡܠܟܐ ܕܡܠܟܐ** “with the saint” Sim. 274, 13; **ܕܡܠܟܐ ܕܡܠܟܐ** “before this Mopet” Mart. I, 181 *inf.*, &c.

Just as **ܕܡܠܟܐ** is construed with **ܕܡܠܟܐ** (§ 209 B), so is it also with **ܕܡܠܟܐ**: **ܕܡܠܟܐ ܕܡܠܟܐ** or **ܕܡܠܟܐ ܕܡܠܟܐ** *μεριμνήσει τὰ ἐαυτοῦ* Matt. 6, 34; **ܕܡܠܟܐ ܕܡܠܟܐ** *ἐπιμελήσεται αὐτοῦ* Luke 10, 35; . . . **ܕܡܠܟܐ ܕܡܠܟܐ** *ἰδοὺ ἡμεῖς* “he was concerned for those, who . . .” Sim. 333 mid.; **ܕܡܠܟܐ ܕܡܠܟܐ** “thou didst care for me” Jos. St. 3, 10 &c.

DEMONSTRATIVE PRONOUNS.

§ 226. All the Demonstratives are used both as Substantives and as Adjectives. In the latter case they stand sometimes before, sometimes after, the substantive: **ܕܡܠܟܐ ܕܡܠܟܐ** or **ܕܡܠܟܐ ܕܡܠܟܐ** “this king”; **ܕܡܠܟܐ ܕܡܠܟܐ** and **ܕܡܠܟܐ ܕܡܠܟܐ** “that country”; **ܕܡܠܟܐ ܕܡܠܟܐ** “this counsel of ours” Aphr. 293, 2; **ܕܡܠܟܐ ܕܡܠܟܐ** “these our words” Aphr. 299, 2 &c. The majority of the ancient authors (like Aphr.) usually put the demonstrative first; others, however, prefer to place it after the substantive; but there is no consistent practice.⁽¹⁾

(1) With the Edessan Joshua St. the method of putting the demonstrative second preponderates; with Rabbûlâ’s biographer, on the contrary,—also an Edessan of a date not much earlier,—the prior position prevails.

St. 14, 1, like **أَسْرَى** **أَسْرَى** **أَسْرَى** “the prisoners” Moes. II, 69, 26 &c.; whereas **أَمْرُ** **أَمْرُ** **أَمْرُ** Ov. 314, 17 is “this affair of the cup”. It is apparent that **أَمْرُ**, **أَمْرُ**, **أَمْرُ**, **أَمْرُ** and **أَمْرُ** are gradually approximating to the meaning of the definite article, for which in fact they are directly used by certain translators from the Greek.

§ 229. In rhetorical antithesis “this—that” (= “the one”—“the other”) we find **أَمْرُ**—**أَمْرُ** Ov. 119 *ult.*; Jul. 223, 24 *sq.*; Moes. II, 100 v. 371; **أَمْرُ** **أَمْرُ** **أَمْرُ** *ibid.* v. 383, like **أَمْرُ** **أَمْرُ** Ov. 119, 14; **أَمْرُ** **أَمْرُ** Moes. II, 84 v. 117; **أَمْرُ** **أَمْرُ** **أَمْرُ** Aphr. 450, 16 &c. “This”—
“That”.

§ 230. “The very same” is expressed by repetition of the Personal Pronoun with **أَمْرُ** interposed, which here has still the meaning “as”: **أَمْرُ** **أَمْرُ** **أَمْرُ** “one and the same nature is there” Ov. 80, 4; **أَمْرُ** **أَمْرُ** **أَمْرُ** (أَمْرُ) **أَمْرُ** “she is the same” Moes. II, 90 v. 237; Ov. 67, 7; **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “they are the same” Mart. I, 11, 9; **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “God, who is (always) the same” Moes. II, 106, v. 482; **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “to this very companion of his” Sim. 370, 4 (*Cod. Lond.* **أَمْرُ** **أَمْرُ** **أَمْرُ**); **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “in that very chariot” Sim. 301, 11 (*Cod. Lond.* merely **أَمْرُ** **أَمْرُ**); **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “belonging to the same” frequently, &c. With additional emphasis we have **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “it is exactly the same people” Ephr. (Lamy) I, 467, 11. “The very
same”.

INTERROGATIVE PRONOUNS.

§ 231. **أَمْرُ** **أَمْرُ** (= **أَمْرُ** **أَمْرُ**) “who?”; **أَمْرُ**, **أَمْرُ**, **أَمْرُ** “what?” have a substantive character. Yet sometimes we have **أَمْرُ** &c. placed beside a substantive, and signifying “what sort of?”: **أَمْرُ** **أَمْرُ** = **أَمْرُ** **أَمْرُ** “what sort of advantage?”, “what profit?” Eccl. 1, 3; **أَمْرُ** **أَمْرُ** “what kind of penalty?” Aphr. 261, 6; **أَمْرُ** **أَمْرُ** “what sort of good now?” Aphr. 468, 16; **أَمْرُ** **أَمْرُ** **أَمْرُ** “what kind of distinctions exist?” Assemani I, 449 (Isaac Ninivita) &c. Such a use of **أَمْرُ** is quite exceptional, as in **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “to what rich man would it be easy?” Jac. Sar. in Zingerle’s Chrest. 374. Interro-
gative
Pronoun,
Substan-
tive- and
Adjective-
use.

§ 232. A. The simple **أَمْرُ** is considerably circumscribed in use, “What?” through the forms which have *n*. It stands (1) in short questions like **أَمْرُ** **أَمْرُ**, **أَمْرُ** **أَمْرُ**, **أَمْرُ** **أَمْرُ** &c. “how stands it with him, with thee?” &c.

Mart. I, 182, 6; **إِنَّمَا هَؤُلَاءِ** “which writers?” Sim. 368 mid.; **إِنَّمَا هَؤُلَاءِ** “for, what mouth?” *ibid.*;—**إِنَّمَا هَؤُلَاءِ** “of what commandments then?” Aphr. 318, 11 &c. The separation of the interrogative from the substantive is more marked in **هَلْ أَنْتَ مِنْ هَؤُلَاءِ** “and from what convent art thou?” Land II, 141 *paen.*; **هَلْ أَنْتَ مِنْ هَؤُلَاءِ** “of what seed art thou?” Apost. Apocr. 198, 1; **إِنَّمَا هَؤُلَاءِ** *οἱ τοῦ πνεύματος ἐστε ὑμεῖς* Luke 9, 55; **إِنَّمَا هَؤُلَاءِ** “what cause produced the laws?” Ephr. II, 453 E.

B. All the Interrogative Pronouns may be employed as Correlatives also (§ 236 A).

THE RELATIVE PRONOUN.

§ 235. The general Relative **الَّذِي** betokens of itself the attributive relative-clause: **الَّذِي** “the king, who” (“whom” &c., according to the internal construction of the relative-clause, v. § 341 *sqq.*),—and so also **الَّذِي** “he, who” or “one, who”; **الَّذِي** “*est, qui*”, “*sunt, qui*” often; **الَّذِي** “for He who is almighty is one only” Spic. 9, 22; **الَّذِي** “he who has exerted himself, is glad” Aphr. 114, 15; **وَالَّذِينَ** “and those who so wish” Aphr. 496, 12; **الَّذِي** “him, who honours her” Aphr. 497, 3; **الَّذِي** “to do what is good” Spic. 5, 1;—**الَّذِي** “what his ears have not heard, he sees” Aphr. 281, 5; **الَّذِي** “from that which is evil” Aphr. 497, 2; **الَّذِي** “*super ea (talía), quae praestant*” Ov. 179, 6 &c. In particular this shorthand mode of expression is a favourite one with Aphraates.

The Relative Pronoun.
By itself.

§ 236. A. Very often, however, in cases where there is no substantive antecedent, a Correlative takes its place. Thus with demonstratives, **الَّذِي**, **الَّذِي**, **الَّذِي**, **الَّذِي**; with interrogatives **الَّذِي**, **الَّذِي**, **الَّذِي**, **الَّذِي**; and **الَّذِي** “that which”. So for instance **الَّذِي** and **الَّذِي** “he who” interchange without any difference in meaning: Spic. 5, 1, 2, and frequently. But indeed these words are often heaped together before **الَّذِي**. Thus for example, **الَّذِي** “he who”; “one who” Aphr. 138, 2; Spic. 3, 6, 11 &c., for which in Spic. 4, 7, appears even **الَّذِي** “he who” = “one who” (universal statement)—**الَّذِي** “he who” (de-

With Correlative.

finite) Spic. 12, 19; (general) Spic. 2, 2 &c. Plur. ? **أُولَئِكَ** “those who” Aphr. 132, 15; 136, 19, 22 &c.; Ov. 78, 5 (*ea, quae* f.); rarely ? **أُولَئِكَ** “those who” Ov. 200, 14. Apart from gender and number no decided difference in the use of these expressions of the Relative is visible, seeing that different forms are frequently found in juxtaposition, with like meaning. For the expression **أُولَئِكَ** cited above, one might also say **أُولَئِكَ**, **أُولَئِكَ**, **أُولَئِكَ**, **أُولَئِكَ**; similarly with the Pl.—Thus too ? **أُولَئِكَ** *e. g.* Ephr. in Zingerle’s Chrest. 327 v. 177 (var. ? **أُولَئِكَ**).

B. The Demonstratives and **أُولَئِكَ**, followed by ?, also appear often alongside of substantives, *e. g.* **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “by means of his knowledge, which is unerring” Jos. St. 6, 9; ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “the chiefs and leaders, who” Spic. 12, 2; ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “to all the male children, who” Spic. 16, 23; ? **أُولَئِكَ** **أُولَئِكَ** “the convents, which” Sim. 277 *ad inf.*; ? **أُولَئِكَ** **أُولَئِكَ** “the good, which” Spic. 4, 5; **أُولَئِكَ** **أُولَئِكَ** ? **أُولَئِكَ** “the chastisements, which” Jos. St. 2, 6; ? **أُولَئِكَ** **أُولَئِكَ** “the stars, which” Spic. 14, 14 &c. Cf. farther ? **أُولَئِكَ** **أُولَئِكَ** “from another one, who” Spic. 19, 9. The Correlative is conveniently introduced when the substantive is more distant from the relative, as, for instance in ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “especially for the poor, afflicted ones, he showed great zeal,—those who” Ov. 203, 25; ? **أُولَئِكَ** **أُولَئِكَ** “the writings . . . which” Jos. St. 1, 1 &c.

C. For the pure Neuter there comes in very often ? **أُولَئِكَ** “something which”, “that which”, *e. g.* **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “something which would be foreign to God” Ov. 176, 5. Instead of this, there appears also ? **أُولَئِكَ** **أُولَئِكَ** *e. g.* 1 Cor. 15, 37 (Aphr. 155, 8); Spic. 10 *ult.*; thus too ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** Ov. 121, 20. **أُولَئِكَ** and **أُولَئِكَ** may also come before ? **أُولَئِكَ** : **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “hear this, which I write to thee” Aphr. 79, 14; — ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “has pleasure in that, which” Spic. 1, 7; **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “haec, quae scripsi tibi” Aphr. 200, 12; **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “ea, quae decent” Aphr. 116, 11.

D. The variety of expression becomes still greater here from the possibility of adding, in many cases, a **أُولَئِكَ**. (Cf. *e. g.* ? **أُولَئِكَ** **أُولَئِكَ** “every one,

“who” Ov. 164, 11; **قَالَا إِيَّاهُ** “all those, who” Aphr. 133, 17; **مَجْمُوع**
قَبْلَ إِيَّاهُ “omnia vero, quae prosunt” Ov. 78, 5 &c.

H. NUMERALS.

§ 237. The numeral stands, by way of apposition, either before or after that which is numbered. Thus the variants in Aphr. 467, 1 **أَصْدِقَائِي** **مِائَةَ** and **مِائَةَ** **أَصْدِقَائِي** “18 kings” are equally correct grammatically; and thus **مِائَةَ** **سَنَاتٍ** Jul. 220, 23; 223, 4; 244, 24; **سِتِّينَ** **سَنَاتٍ** Jul. 247, 2, 22; 248, 3; and **سِتِّينَ** **سَنَاتٍ** Jul. 222, 5; 223, 6 are interchangeable expressions for “100 years”. Placing the numeral first is the more usual practice. The numbered object takes either the Abs. or the Emph. State, as these examples also indicate. For farther instances v. § 202 D. Except with **سِتِّينَ**, **سِتِّينَ** the noun is always in the plural. Notice however **مِائَةَ** **سَنَاتٍ** Aphr. 56, 21; 57, 1; **مِائَةَ** **سَنَاتٍ** Sim. 272 *ult.*, “twenty-one days”, where **سِتِّينَ** calls forth the sing.; but of course the plural is retained when the numbered object comes first: **سِتِّينَ** **سَنَاتٍ** Aphr. 466, 17.

The pl. of **إِلَاقِي** sometimes governs a Genitive with **إِلَاقِي**: **إِلَاقِي** **سِتِّينَ** “six thousands of years” = “6000 years” Aphr. 36, 20, and frequently thus with **سِتِّينَ**; **إِلَاقِي** **سِتِّينَ** “2000 men” Edessan Chron. ed. Hallier 146, 6 (Doc. of 201). In the same fashion **إِلَاقِي** **سِتِّينَ** “20 myriads of Christians” Jul. 83, 8.

Between the numeral and the numbered object a short word may intervene: thus frequently in the O. T. and elsewhere the word **وَهُوَ**, in the phrase “*filius n erat annorum*”, e. g. **وَهُوَ** **سِتِّينَ** “he was a hundred years old” Aphr. 235, 18; farther **وَهُوَ** **سِتِّينَ** **سَنَاتٍ** “twenty years have I been in thy house” Gen. 31, 41; **وَهُوَ** **سِتِّينَ** **سَنَاتٍ** “it is 400 shekels” Gen. 23, 15; **وَهُوَ** **سِتِّينَ** **سَنَاتٍ** “for they were one people” Aphr. 207, 22 &c. A particle comes into the midst of the statement of number itself in **وَهُوَ** **سِتِّينَ** **سَنَاتٍ** “it is 395 years” (or lit. “three hundred there are and ninety and five years”) Aphr. 399 *ult.* Rarely is the numbered object left to be understood, as in **وَهُوَ** **سِتِّينَ** **سَنَاتٍ** “at the completion of his nine” = “when he was nine years old” Jesussabran (Chabot) 509 *ult.*

Determi-
nation of
that which
is num-
bered.

§ 238. The simple numbers may always be used even in “determination”, *e. g.* **لَوْنِ حَمَقَتَا** “his two cloaks” Aphr. 404, 21; **لَوْنِ تَلْمِيذَتَا** “to his three disciples” Aphr. 460 *ult.* &c. Cf. the examples in §§ 202 D; 203. But the forms set forth in § 149, for numbers up to 10 inclusive may appear also in this use, *e. g.* **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “these three views (opinions)” Spic. 9, 14; **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “these three things” Aphr. 319, 15 (by the side of which, line 13 **لَوْنِ تَلْمِيذَتَا** “for in these three things”); **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “the two worlds” Aphr. 493, 2; **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “the five kings” Josh. 10, 22; **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “smote the five (women)” Mart. I, 126, mid.

Cardinal
numbers
used for
Ordinal
numbers.

§ 239. The *Cardinal numbers* in the genitive are often employed for the *Ordinal numbers*: **لَوْنِ تَلْمِيذَتَا** = **لَوْنِ تَلْمِيذَتَا** “the second day” &c. Thus for **لَوْنِ تَلْمِيذَتَا** “in the eighth generation” Aphr. 474, 21 the var. is **لَوْنِ تَلْمِيذَتَا**. In numbers above 10 the genitive association either quite preponderates (according to § 153), or alone is in use, *e. g.* **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “to the year (of) 421” Aphr. 475, 2 &c. The repetition of the numbered object at the end of the clause, as in **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “up to the six-hundredth year” Aphr. 476, 2 &c. is a Hebraism.

Distributive
Expression.

§ 240. A. *Doubling* the word to convey the idea of *distribution* (or *Distributive Repetition*) is a favourite practice in the case of numerals, *e. g.* **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “by sevens” or “every seven” (f.); **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “by seventies”.

Grouping.

B. By means of the preposition **لَوْنِ** “between”, *numbers* are sometimes *taken together as a group*: **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “seven women together shall take hold of one man” Ephr. II, 26 A; **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “while four persons together carried him” Mark 2, 3; **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “for two of them together” Jos. St. 85, 10.

Approxi-
mate num-
bers.

C. *Approximate numbers* are indicated by two numbers following each other without being otherwise connected: **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “two or three eunuchs” 2 Kings 9, 32; **لَوْنِ تَلْمِيذَتَا** **لَوْنِ تَلْمِيذَتَا** “thirty or forty of them” Land II, 48, 13.

§ 241. The Cardinal numbers in the feminine, even without an accompanying **ṭā**, denote the numeral adverbs of time: **ṭā** “once”; **ṭā** “twice”. Thus **ṭā ṭā** “once or twice” Mart. I, 135, 9, and often; although **ṭā ṭā ṭā** “for the first, second, and third time” appears. So too **ṭā ṭā** “again and again” Land II, 356, 7. “For the *n*th time” may be signified also by means of **ṭā** (§ 209 B): **ṭā** Aphr. 19, 16: 31, 15. The *time within which* something regularly recurs, is expressed by means of **ṭā**: **ṭā** “once in the four years” Jos. St. 26, 8; **ṭā** “once in the seven days”, or “every seven days” Spic. 19, 19; cf. **ṭā** *σπανίως* (literally, “one in ten thousand [times]”) Lagarde Anal. 145, 14; **ṭā** *ἐκ διαλειμμάτων* (“once in a long time”, “at long intervals”) Sachau, Ined. 90 *ult.*; **ṭā** “sometimes” Joh. van Tella (Kleyn) 23, 16 (var. **ṭā** merely): 61, 2, and frequently.⁽¹⁾ Instead of this (*i. e.* **ṭā** to express recurrence) we have **ṭā** similarly used in **ṭā** “once a-year” Ephr. I, 223 E.

Multiplicity is expressed by means of **ṭā** set before the number concerned, with or without **ṭā**: **ṭā** “double” Ex. 22, 3, (6 **ṭā**); **ṭā** *ἐκατονταπλασίονα* Matt. 19, 29; Mark 10, 30; Luke 8, 8; **ṭā** “tenfold” Jul. 115 *ult.*; **ṭā** *μυριοπλασίως ἡλίου* Sir. 23, 19; **ṭā** *τριπλασίως* Sir. 43, 4; **ṭā** “twice as much as that which” Ex. 16, 5 &c. Thus, often **ṭā** “how much more”.

Rem. In Ephr. II, 227 C, **ṭā** stands for “for the 2nd time”.

Manifoldness may also be expressly denoted by means of **ṭā** (“doubling”): **ṭā** . . . **ṭā** “was ten times greater” Sim. 373 mid. Cf. *ibid.* 301 mid.; 325 mid.

§ 242. The method most in favour, at least in the older writings, of expressing the *reciprocal relation* is by means of a doubled **ṭā** *ἕκαστος* “One another” Matt. 24, 10; cf. Matt. 25, 32; Mark 1, 27 &c.;

(¹) For the more ancient period however, the expression is hardly ever found, except in translations from the Greek. Generally speaking we are obliged for obvious reasons to have recourse to translations, oftener than is desirable, in dealing with these numerical expressions.

ܬܒ ܫܒܐ ܬܒ “one behind the other” Aphr. 507 ult. and frequently:
 ܬܒ ܬܒ ܬܒ ܬܒ ܬܒ “they are opposed to one another” Spic. 12, 3;
 ܬܒ ܬܒ ܬܒ ܬܒ ܬܒ “through mutual intermixture” Spic. 4, 23; ܬܒ ܬܒ
 ܬܒ ܬܒ “and let not one calumniate the other” Sim. 396 mid. &c.
 Cf. §§ 319; 351. Or else the words are run together into the single word
 ܬܒܐ, as if the foregoing expressions might be read ܬܒܐ ܬܒܐ ܬܒܐ
 ܬܒܐ &c. Thus we find ܬܒܐ ܬܒܐ Luke 4, 36 P., where S. has ܬܒ ܬܒ
 like Luke 2, 15 P., and thus too ܬܒܐ often with prepositions; farther com-
 pare ܬܒܐ ܬܒܐ “they reside in the neighbourhood of one
 another” or “they are neighbours” Moes. II, 84 v. 115; ܬܒܐ ܬܒܐ
 “if there is honour, it is ours, and if there is
 disgrace, it again is, on both sides” Ov. 151, 17 &c. Notice ܬܒܐ ܬܒܐ
 “and their strokes differ from one another” Sim. 296
 mid., and ܬܒܐ ܬܒܐ “their odours are different from
 each other” Sim. 382, 8; ܬܒܐ ܬܒܐ “as on a common footing”
 Philox. 154, 7, where the genitive relation is expressly denoted.

Rem. The somewhat childlike method too of denoting the second
 member, even when both are impersonal, by ܬܒܐ, f. ܬܒܐ, “fellow, mate
 (m. and f.)” has been greatly in use in Syriac even from ancient times,
 e. g. ܬܒܐ ܬܒܐ “one step is higher than the other” Aphr.
 434, 17; ܬܒܐ ܬܒܐ “from one place to the other” John 5, 13
 C. S.; Iand II, 349, 2 &c.—Or the word itself is repeated: ܬܒܐ
 ܬܒܐ “one reward is higher than another” Aphr. 434, 17 &c.

J. ADVERBIAL EXPRESSION.

Substan-
 tives as
 Adverbs.

§ 243. Some few Nouns of Place serve, just as they stand, for adverbs
 of place. Thus in particular ܬܒܐ with Genitive following—“*in the house
 of, in the place of*” (completely to be distinguished from the like-sound-
 ing word which means “between” § 251), e. g. ܬܒܐ ܬܒܐ *ἐπὶ τὸ τελώνιον*
 “at the receipt of custom” (E. v.) Matt. 9, 9; ܬܒܐ ܬܒܐ P. S. or ܬܒܐ
 C. *ἐν τοῖς τοῦ πατρὸς μου* Luke 2, 49; ܬܒܐ ܬܒܐ *ἐν Βηθλεέμ* Matt. 2, 1
 C. S. (P. ܬܒܐ); 2, 16 C. S. (P. otherwise); ܬܒܐ ܬܒܐ “in the
 sanctuary of the noble martyrs” Ov. 163, 25; ܬܒܐ ܬܒܐ “in the country

of the Samaritans" Jul. 100 ult. &c. Also "into the place of": **إِصْبِيه** "threw him into prison" Jul. 129, 7 &c. Farther **إِصْبِيه** "at his head" 1 Sam. 26, 7; ZDMG XXV, 342, 453 and frequently (also **عَیْ** John 20, 12)—**فِی مِیْ** "in the midst of heaven" Spic. 13, 24 (15, 18 **فِی مِیْ**, and in this way **فِی مِیْ** and **فِی مِیْ** are frequently interchanged)—**فِی مِیْ** "in the place where" (§ 359) and several others.

Much more frequently there occurs an analogous use of Nouns of Time: **فِی مِیْ** **فِی مِیْ** **فِی مِیْ** Acts 5, 21; **فِی مِیْ** "at midnight" Jos. St. 28, 19; **فِی مِیْ** "every day" often; **فِی مِیْ** "at sunset" Matt. 8, 16 C.; Mark 1, 32 S.; Ov. 168, 1; **فِی مِیْ** "at the beginning of the fast" Sim. 282 mid. (*Cod. Lond.* otherwise; cf. **فِی مِیْ** 2 Kings 11, 5, 9); **فِی مِیْ** "many times" Ov. 167, 24 and frequently (and similar cases); **فِی مِیْ** "during the day time always" Ov. 183, 8; **فِی مِیْ** "by night and by day" (§ 146) Sim. 372 *inf.* and often; "throughout both night and day" Ephr. I, 14 C; III, 253 C and frequently; **فِی مِیْ** "throughout both night and day" Sim. 275, 3 (not in the *Lond. Cod.*); **فِی مِیْ** "for a definite time" Ov. 167, 15; **فِی مِیْ** "for a long time" Ephr. II, 127 A; III, 423 B; **فِی مِیْ** "a very long time" Spic. 22, 5; **فِی مِیْ** "for long years" Sim. 390, 8 (*Lond. Cod.* different); **فِی مِیْ** "but after he had been at this work for one or two years" Sim. 279 mid. (wanting in *Lond. Cod.*); **فِی مِیْ** "during the whole fast" Sim. 282 mid., and many like instances. Compare besides **فِی مِیْ** "for forty days" Ov. 186, 1; **فِی مِیْ** **βραχύ τι** "for a short time" Acts 5, 34.

So too with other expressions of Measure of various kinds: **فِی مِیْ** "they rejoiced the whole way" Joseph 192, 11, cf. 214, 5 [Ov. 294, 6; 305, 16]; **فِی مِیْ** "the stone runs a long distance" Moes. II, 88 v. 197; **فِی مِیْ** "which was four miles distant from the enclosure of the blessed one" Sim. 391 *inf.* (*Cod. Lond.* **فِی مِیْ**) and similar cases. So too **فِی مِیْ** "in large quantity", "very", "very much", *e. g.* **فِی مِیْ** "hurts thee much" Ov. 87, 21; **فِی مِیْ** "who are very sinful" Ov. 102, 22 &c. In the very same way are used the adjectives **فِی مِیْ** "much", "very"; **فِی مِیْ** "little"; **فِی مِیْ** "little", "less" (*e. g.* **فِی مِیْ**).

حَرْبَ "thirteen years less forty days" John Eph. 320, 21; حَرْبَ "with very little exception", "nearly" often); يَدًا "more" &c. An expression of measure is also implied in يَمُوتُ جَمَلًا "he went out for a night's watch", i. e. "he kept a vigil" v. Ov. 167, 25; Wright Cat. 664 b, 18 and frequently.

In fact even the *Object*, when it is not formally indicated, might be brought under this category (i. e. of adverbial expressions), e. g. in سَعَى جَارًا "he dug a well", and, in like manner, cases like يَمُوتُ دُمْلًا "he went into the wind (?)", i. e. "he sought to excuse himself". Farther, to this section belongs the construction of words like غَمْلًا "worth", شُدَّ "guilty", and several others, used with a Noun: غَمْلًا (read thus) يُمْجَلُ "which is worth an obolus" Spic. 15, 23; شَتَحَ جَمَلًا "deserving of death" frequently; سَبَأُ لِحَدِّهَا شَيْءٌ تَقْنِيْنَا "for, one good thing I am lacking in" Jesussabran (Chabot) 568, 5 &c.

Adjectives
as Adverbs
of Quality.

§ 244. Adverbs of Quality of the following kind occur, but they are not numerous: جَنَاحًا "they went naked" Job 24, 10; يَمُوتُ نَمْلًا "they leave thee (f.) naked" Ezek. 16, 39; ... يَبْجِي: عَصَا ... حِجَّتُهَا هَمْلًا جَنَاحًا شَعْبًا "he shall lead away the captives ... young and old ... naked and barefooted" Is. 20, 4 &c. In cases like سَبَأُ مَعِيْبٌ إِبْرَ "but one had been born paralytic" Sim. 291, 11; وَهَجَمَ يَزِيدُ مَعَهُ مَيَّنَا "and he came up glorious out of the midst of the water" Ov. 360, 7 = Jac. Sar., Constantin v. 656 there is an actual adjective, for in the pl. it would be مَعِيْبَةٌ إِبْرَ &c.; v. § 216. But usually there is a special clause, with مَيَّنَا "while", for such indications of condition; thus *Lond. Cod.* has in that passage مَعِيْبٌ مَعِيْبًا.

Adverbs
belonging
to an Ad-
jective or
another
Adverb.

§ 245. An adverb belonging specially to an adjective or another adverb may stand either before or after it: مَرَّ يَدًا يَدًا ὁρος ὑψηλὸν λίαν Matt. 4, 8; هَدَّ يَدًا "very strong" Sim. 269 mid. (*Cod. Lond.* without هَدَّ); يَدًا يَدًا "which was much polished" Sim. 271, 8; يَدًا يَدًا "more bright" = "brighter" Ov. 150, 18, for which there is a variant (Roman edition) يَدًا يَدًا.

K. PREPOSITIONS.

§ 246. The relation of Prepositions to what is governed by them is, in Syriac, as in Semitic speech generally, that of the Constr. St. to the Genitive. In both cases the governed word must immediately follow the governing; although in both cases short words may, by way of exception, come between (§ 208 A). Thus **ܣܝܚܐ ܕܥܝܢ ܡܚܪܩܐ** “but instead of Koshi” Ephr. Nis. p. 71 v. 65; **ܕܠܝܢ ܕܡܝܢ ܕܡܝܢ** “for without the First-born” Ephr. II, 411 E; **ܕܠܝܢ ܕܡܝܢ ܕܡܝܢ** “on the palms of my hands, as the saying goes” Ephr. II, 267 B; **ܕܠܝܢ ܕܡܝܢ ܕܡܝܢ** “for in the interval between” Ephr. II, 3 B; farther **ܕܠܝܢ ܕܡܝܢ ܕܡܝܢ** “because of the captivity of Adam, O Lord” Ephr. III, 383 E; **ܕܠܝܢ ܕܡܝܢ ܕܡܝܢ** “after my affliction, O Lord” Ephr. Nis. p. 18 v. 72 (cf. § 327). Such a separation however is impossible with **ܕ** and **ܕܠܝܢ**.— Compare besides, on the Construction of Prepositions, § 222, 1 *a* and *b*.

Separation
of the Pre-
position
from its
Regimen.

§ 247. In what follows we mean to say something about the use of the most important of the Prepositions, viz—**ܕ**, **ܕܠܝܢ**, **ܕܡܝܢ**, **ܕܡܝܢ**, as well as about **ܕܡܝܢ** &c. “between”.

ܕ, the Preposition of *direction towards*, employed in manifold fashion both with reference to space, and as marking the Dative, serves also to designate the Object (§ 287 *sqq.*). Cases like **ܕܡܝܢ ܕܡܝܢ** “and Adam became a living soul” (Gen. 2, 7 are to be regarded as Hebraisms.⁽¹⁾ But we have relevant examples in **ܕܡܝܢ ܕܡܝܢ** “who has bought a pea [bright Indian seed] for a (instead of a) pearl” Isaac II, 12, 135, and **ܕܡܝܢ ܕܡܝܢ** “if one buys a slave as a good slave” Land I, 40, 5. As **ܕ** repeatedly indicates *the end*, so does it in certain cases indicate *the cause*: **ܕܡܝܢ ܕܡܝܢ** “is dying of hunger” Jer. 38, 9; **ܕܡܝܢ ܕܡܝܢ** “thou art dying of thirst” Ephr. 74, 12; **ܕܡܝܢ ܕܡܝܢ** “thou art dying because of thy cold, or of cold &c.” *ibid.* line 17; **ܕܡܝܢ ܕܡܝܢ** “thou art in distress through thy cold” *ibid.* line 15.—With considerable frequency **ܕ** serves to denote *time*:

(¹) Notice how the Pesh. employs circumlocutions to express “to anoint (him) king [ܕܡܝܢ]” and the like.

حَبِطًا “on the 7th day” Judges 14, 17; حَتَّى “at last” often; حَمَلًا “in summer” Land III, 210, 10; حَتَّى “in process of time”, “late” Land III, 106, 25 and in other passages: also “after a long time” Ephr. I, 55 F = 152 B; حَتَّى “on the second Sunday” Sim. 269 *inf.*; — حَتَّى “after three days”, “on the third day” in the Credo; حَتَّى “until” Acts 24, 17; حَتَّى “they arrived a year and a month after” Sim. 351, 12 &c.

Direction in space or time is farther denoted in expressions like حَتَّى “to the north of the enclosure” Sim. 290 mid.; حَتَّى “thirty months after his departure” Mart. I, 70 mid.; حَتَّى “the third day after their coronation” Moes. II, 72, 5 &c. Cases like حَتَّى “in the hundred-and-first year of Abraham’s life” Aphr. 479, 4, and those of the same nature,—probably arise out of the Hebrew idiom.

With the Passive participle > *very often denotes the agent*,—the logical Subject (§ 279). In the connection of this preposition with certain reflexive verbs the same conception suggests itself, but in reality > signifies in that case a direction, or a dative relation. The common > is properly, not “to be seen by”, but “to appear to one” (like >—near it in meaning is >). So > “how is the word intelligible for thee?” Aphr. 209, 4; > “and their form is perceptible even to the blind” Jos. St. 66, 18; > “how she liked the blood” (“how the blood tasted to her”) Simeon of Bēth Arshām 6, 5 *ab inf.*; > “may they (f.) be thus esteemed by thee” Spic. 26, 2; > “that it may not appear to thee (as if . . .)” Jos. St. 34, 18; > “let it not be put for thee in place &c.” Spic. 26, 3; > “let them be found for the truth” Philoxenus, Epistola (Guidi) fol. 29 a, 2 mid.; > “because that men surrender themselves prisoners to the longing for it” [*i. e.* “are made captive by their lust for it”] Spic. 46, 7; > “they fell to the share of his apostles as their catch” Aphr. 284, 2; > “I yield to thy persuasion”, “I give way to thee” Spic. 13, 6; > “they

became his disciples" Ephr. III, XXXIX, 3; ܐܠܐܬܝܢ ܠܚܝܬܐ ܐܠܗܐ "that it may appear to Sapor, that" Jul. 181, 13. And similarly is it with several other verbs. Of those which have been adduced, ܐܠܗܐ ܕ, ܐܠܗܐ ܕ, ܐܠܗܐ ܕ, for instance, occur frequently. Also ܐܠܗܐ ܕܡܠܝܚܐ, in the ancient inscription ZDMG XXXVI tab. 1 nr. 8, belongs to this class: "and let him be brought before the Master of the Gods as an accursed one", or of like tenor; compare ܐܠܗܐ ܕܡܠܝܚܐ Josh. 6, 26.

§ 248. ܕ is the proper preposition to indicate locality and time, and farther, to express instrumentality, for which often the clearer ܕܝܢܐ, "by means of", "through",—appears. Thus also it indicates the medium of exchange, the price, and farther it signifies absolute equivalence of value: ܕܝܢܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ Matt. 26, 9; ܕܝܢܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ "were sold for a denarius" Jos. St. 33, 18; ܕܝܢܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ "my life in Christ I do not give up to thee for their death" Mart. I, 23 mid.

ܕ, like ܕ, is employed in intellectual references of most varied character, and it is associated with verbs of many kinds. A peculiar use, and, what is more, a very rare one in Syriac, is met with in ܕܝܢܐ ܕܡܠܝܚܐ "and denominated them (or designated them) rich persons" Aphr. 382, 7; ܕܝܢܐ ܕܡܠܝܚܐ "they were called wild goats" Isaac II, 326 v. 1513.

Notice farther: ܕܝܢܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ "and all the things which happen to them, (made up of)—riches and poverty, and diseases and sound health, and bodily injuries (are . . .)" Spic. 9, 5.

§ 249. A. ܕ is "from", "out of", in the most diverse uses, both as regards space and otherwise. In certain connections it loses altogether its meaning as denoting the starting point of a movement in space or time: thus, ܕܡܠܝܚܐ "on his right hand"; ܕܡܠܝܚܐ ܕܡܠܝܚܐ "at his head" John 20, 12; ܕܡܠܝܚܐ "after"; and in a great many combinations with adverbs and prepositions.—The starting point of the direction is denoted by ܕ when associated with ܕ, like ܕܡܠܝܚܐ ܕܡܠܝܚܐ "from the other side of the Euphrates and to the East", i. e. "eastward from the Euphrates" Spic. 15, 25; ܕܡܠܝܚܐ ܕܡܠܝܚܐ "from Adam and up till

now", *i. e.* "from Adam onward" Aphr. 496, 5; ܠܗܝܬܐ ܕܗܝܬܐ "on the other side of him", "beyond him" Ephr. III, 136 B, and frequently: ܠܗܝܬܐ ܕܗܝܬܐ "on this side of him" *ibid.*; ܡܝܬܐ ܕܗܝܬܐ "besides him" Jac. Sar. in Moes. I, 31 v. 296.

B. Another application of these two prepositions in combination is the favourite one of ܡܝܬܐ ܕܗܝܬܐ "by himself", "alone"; ܡܝܬܐ ܕܗܝܬܐ *κατὰ μόνας* 1 Macc. 12, 36; ܡܝܬܐ ܕܗܝܬܐ ܡܝܬܐ ܕܗܝܬܐ "that these men eat with me,—the Egyptians by themselves, and the Hebrews by themselves" Joseph 203, 12 [Ov. 300, 6]; ܡܝܬܐ ܕܗܝܬܐ "I was alone" Land III, 73, 1.

Rem. From the Jewish idiom is borrowed the favourite phrase in Ephr. ܡܝܬܐ ܕܗܝܬܐ "in and by itself".

C. The partitive use of ܡܝܬܐ is pretty extensive, cf. ܡܝܬܐ ܕܗܝܬܐ "there is no one of the good who stands therein" Aphr. 451, 2; ܡܝܬܐ ܕܗܝܬܐ "while some of his disciples stood beside him" Sim. 381 mid.; ܡܝܬܐ ܕܗܝܬܐ "a portion of thy spirit is in us" Aphr. 488, 11;—ܡܝܬܐ ܕܗܝܬܐ "scribam (*aliqua*) ex his, quae facta sunt" Jos. St. 80, 1; ܡܝܬܐ ܕܗܝܬܐ "the Father did not procreate one part of him, and Mary another" Assemani I, 310 *b inf.* (Jac. Sar.); ܡܝܬܐ ܕܗܝܬܐ "if thou mingle any iniquity in it" (f.) Ephr. III, 678 A; ܡܝܬܐ ܕܗܝܬܐ "he became (an adherent) of the religion of the Nazarenes" Qardagh (Feige) 58, 2 (= Abbeloos 68, 11); ܡܝܬܐ ܕܗܝܬܐ ܡܝܬܐ ܕܗܝܬܐ "and these Canons we have followed,—some of us by constraint of necessity, some of us of free will" Statuti della Scuola di Nisibi (Guidi) 10 *ult. &c.* So, frequently ܡܝܬܐ—ܡܝܬܐ "some—some". ܡܝܬܐ and ܡܝܬܐ may be put before such a double ܡܝܬܐ with suffix: ܡܝܬܐ ܕܗܝܬܐ ܡܝܬܐ ܕܗܝܬܐ "and some of the saints they killed with the sword, and others they consigned to burning by fire" Moes. II, 72, 14; ܡܝܬܐ—ܡܝܬܐ "some of us—others" Clemens 56, 25; ܡܝܬܐ ܕܗܝܬܐ ܡܝܬܐ ܕܗܝܬܐ "with one part of them we are satisfied, with another, not" Spic. 10, 19, 20. To this use of ܡܝܬܐ belongs, not merely ܡܝܬܐ ܕܗܝܬܐ "struck him on (a part of) the liver, or (somewhere) in the liver" John Eph. 81, 18, but probably expressions

D. Farther **ب** denotes, generally, the starting point of the action, *i. e.* the *agent*, with the passive construction ⁽¹⁾ as in **قُتِلَ بِأَمْرِ** he was killed “by him” &c.; but with the Part. pass. **ا** is oftener used for this purpose, v. §§ 247; 279.

(¹) My attention has been directed by Siegm. Fraenkel to the fact that ~~it~~ stands even with intransitives used in passive meaning, *e. g.* يَظَلُّ . . . فَهُوَ "was consumed by thee" Simeon of Bēth Arshām 10, 13.

18, 13; **ܐܝܬܐ ܠܗ ܡܥ ܡܥܬܐ ܡܥܬܐ ܕܥܝܢܐ ܕܥܝܢܐ** “moreover she pleased him more by fasting than *by* perfume” Ephr. III, 668 A; **ܐܝܬܐ ܠܗ ܡܥ ܡܥܬܐ ܡܥܬܐ ܕܥܝܢܐ ܕܥܝܢܐ** “it (the ark) was honoured with him more highly than *with* all Israel” Aphr. 329, 5 &c. But in such cases a relative period usually occurs with a more precise form of expression, like **ܡܥ ܡܥܬܐ ܡܥܬܐ** “more than me” Matt. 10, 37; **ܡܥ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ** “man has more power in the case of these commandments than in anything else” Spic. 5, 16 &c.⁽¹⁾ !

§ 250. Of the manifold uses also of the preposition **ܕܐܝܬܐ** “upon” we only bring forward a few. It means in the intellectual sense “resting upon”. Thus, often **ܕܐܝܬܐ ܠܗ ܡܥܬܐ** “upon hope of”, *i. e.* “in the hope of”; **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ ܡܥܬܐ** “in reliance upon thy benignity” Aphr. 492, 10; **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “in this confidence” John Eph. 359, 3. Similarly **ܕܐܝܬܐ ܠܗ ܡܥܬܐ** “why?”; **ܕܐܝܬܐ ܠܗ ܡܥܬܐ** “therefore” &c. Farther it denotes often the being that has been affected by anything pleasant or unpleasant: **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** *ὅτι πανταχοῦ ἀντιλέγεται* Acts 28, * 22; **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “was acceptable to his master” [Ov. 287, 23] Joseph 38, 1; **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “were beloved by their husbands” Isaac I, 244 v. 414; **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “is burdensome to you” Ov. 173, 27; **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “beloved by” often;—**ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “dreadful to the universe” Moes. II, 98 v. 336, and in like usage,—frequently; **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “who was odious to him” Ov. 161, 20; similarly **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “who were considered by men as righteous” Isaac II, 192 v. 633.—**ܕܐܝܬܐ** denotes the subject of speech or thinking &c.—“about” (= Latin “*de*”); **ܕܐܝܬܐ** is often similarly used. It occurs in data of measurement, in cases like **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “at a place, 2 miles from the prophet” Land II, 345, 9; **ܕܐܝܬܐ ܠܗ ܡܥܬܐ ܡܥܬܐ** “who found him-

(¹) **ܐܝܬܐ**, in imitation of the Greek *ἢ*, sometimes takes the place of this phrase of comparison, **ܐܝܬܐ**. Thus Matt. 11, 22 P. C. S.; 11, 24 P. C. S.; Mark 6, 11 P.; 10, 25 P. S.; Luke 10, 12 P. (C. S. ; **ܐܝܬܐ**); 10, 14 P. (C. S. ; **ܐܝܬܐ**); 15, 7 P. S. (C. and Aphr. 142, 9 **ܐܝܬܐ** without **ܐܝܬܐ**); 18, 25 P. C. S. So with a complete sentence **ܐܝܬܐ** instead of **ܐܝܬܐ** is found in Luke 16, 17 P. S.; 17, 2 S. (P. C. ; **ܐܝܬܐ**). Thus too in rare cases even in ancient original writings, *e. g.* Ov. 175, 22. Servile versions accordingly use this **ܐܝܬܐ** = *ἢ* even for the simple comparative **ܐܝܬܐ**, *e. g.* John 5, 1 Hark.; Is. 13, 12 Hex.

self three miles distant from the monastery” Sim. 359, 10; **ܠܗܘܐ ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܠܝܬܐ** “the mountain was two miles distant from their town” Sim. 354 *inf.* (where **ܠܗܘܐ** might even have been wanting, § 243) &c.—**ܠܗܘܐ ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܠܝܬܐ** “once” Bedjan, Mart. II, 609, 3; **ܠܗܘܐ ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܠܝܬܐ** “many times” Jos. St. 50, 6.—**ܠܗܘܐ ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܠܝܬܐ** *ἐχουσα ἀλά-
βαστρον* Matt. 26, 4; **ܠܗܘܐ ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܠܝܬܐ** *ἔχει πέντε ἄρτους* John 6, 9; **ܠܗܘܐ ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܠܝܬܐ** “he had grace in himself” Sim. 334, 4 &c.; **ܠܗܘܐ ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܠܝܬܐ** *δαίμόνιον ἔχεις* John 8, 48, 52 S. (P. ܕܝܝܪ);—**ܠܗܘܐ ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܠܝܬܐ** “upon whom (as a burden) they were quartered” Jos. St. 87, 16.—**ܠܗܘܐ ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܠܝܬܐ** scarcely ever indicates the mere direction “to”, but often on the other hand the hostile sense “against”. (On **ܠܗܘܐ ܕܠܝܬܐ** “within” v. § 360.)

§ 251. The construction of the words **ܕܠܝܬܐ**, **ܕܡܝܠܝܐ**, **ܕܠܝܬܐ** has considerable variety. They may have a simple noun following, as in **ܕܠܝܬܐ ܕܠܝܬܐ** “between the houses” Ov. 212, 9; **ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between the wings” Moes. II, 146 v. 1081; **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “among them” often; **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “in his thought” Aphr. 338, 2; **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “amongst the Powers” Spic. 12, 10 &c. But when various members are concerned, these may be connected by a **ܘ** merely, as in the Testament of Ephr. **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between the Father, the Son, and the Spirit” (where Overbeck’s text 147 *ult.* has **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ**); and thus frequently in the O. T., but no doubt a Hebraism. The usual practice is to mark the second member by **ܘ**, with or without **ܘ**. Moreover in this method there are several modifications, in which it is to be noticed that the most usual of the three forms of the prep. viz **ܕܠܝܬܐ**, cannot take a suffix directly but only through the interposition of **ܕ**. (1) **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between the Romans and the Persians” Jos. St. 9, 4; **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between life and death” *ἡμιθανής* Luke 10, 30 C. S.; **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between the man and the woman” Matt. 19, 10; **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between me and thee” Zingerle’s Chrest. 411 v. 46 (Jac. Sar.); **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between him and the tree” Aphr. 448, 6 &c.—**ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between him and his father” Ov. 400, 19; **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** (Var. **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ**) “between thee, thy mother, and thy brother” Joseph 225 *ult.* (= Ov. 311, 21) &c. (2) **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between the higher and the lower” Moes. II, 122, v. 724; **ܕܠܝܬܐ ܕܡܝܠܝܐ ܕܡܝܠܝܐ** “between sleeping and waking” Zingerle’s

Chrest. 396 v. 7; **ܕܝܢܝܐ ܕܡܪܝܢ** “between Mars and Saturn” Spic. 17, 17; **ܕܝܢܝܐ ܕܝܢܝܐ** “between me and thee” 1 Kings 15, 19, and frequently; **ܕܝܢܝܐ ܕܝܢܝܐ** “by himself alone” Ov. 122, 26; **ܕܝܢܝܐ ܕܝܢܝܐ** “between them and the ark” Ephr. I, 294 F.—**ܕܝܢܝܐ ܕܝܢܝܐ** “between him and the Romans” Sim. 327 mid.; **ܕܝܢܝܐ ܕܝܢܝܐ** “between him and them” Ephr. I, 101 F &c. A modification of this method is met with in **ܕܝܢܝܐ ܕܝܢܝܐ** “between thee and him” ZDMG XXV, 339 v. 348 (with “also” for “and”). (3) More rarely with **ܕܝܢܝܐ**: **ܕܝܢܝܐ ܕܝܢܝܐ** “between Rehoboam and Jeroboam” 1 Kings 14, 30; **ܕܝܢܝܐ ܕܝܢܝܐ** “between the water above the firmament and the water under it” Aphr. 282, 13. (4) With repetition of **ܕܝܢܝܐ**: **ܕܝܢܝܐ ܕܝܢܝܐ** “between Abia . . . and Jeroboam” 1 Kings 15, 6, and frequently in the O. T. (Hebraism).—Several other variations are not quite settled.

With regard to *meaning*, notice **ܕܝܢܝܐ ܕܝܢܝܐ** *κατ’ ἰδίαν* “they with him apart” Matt. 17, 19 C. S.;⁽¹⁾ **ܕܝܢܝܐ ܕܝܢܝܐ** *ἐν ἑαυτοῖς* John 11, 38; so Ov. 122 v. 26 quoted above; **ܕܝܢܝܐ ܕܝܢܝܐ** “by himself” Mart. I, 243 mid.;—farther, **ܕܝܢܝܐ ܕܝܢܝܐ** “twenty five, however, between men and women” Mart. I, 137 *inf.*; **ܕܝܢܝܐ ܕܝܢܝܐ** “for which of us two is a magician?” Bedjan, Mart. II, 612, 14. For the comprising or grouping sense, when used with numerals, v. § 240 B.

Prepositional
Phrases
treated like
Substan-
tives.

§ 252. **ܕܝܢܝܐ ܕܝܢܝܐ** “that which is between the eyes” [*τὰ μέτωπα*], **ܕܝܢܝܐ ܕܝܢܝܐ** *Μεσσοποταμία* &c. are treated altogether like substantives, *e. g.* **ܕܝܢܝܐ ܕܝܢܝܐ** “on his brow” Sim. 282 *inf.*; **ܕܝܢܝܐ ܕܝܢܝܐ** “on his neck” Bedjan, Mart. II, 229, 10 &c.—The expression **ܕܝܢܝܐ ܕܝܢܝܐ** in Ov. 185, 3 is of the very same character, and means “something sufficient under his head”, or “something large enough for being under his head”, *i. e.* “as a support for his head”.

⁽¹⁾ In Matt. 18, 15, even the Greek text has the Aramaic idiom *μεταξὺ σοῦ καὶ αὐτοῦ*; Syr. **ܕܝܢܝܐ ܕܝܢܝܐ**.

A. PERSON AND GENDER.

Subject of
the 3rd
Pers. not
expressed.

Impersonal Expression "It".

possible, and is not burdensome to you" Ov. 173, 26; **אִם יָבִיאוּ** "as it comes", "any way" frequently; **אִם הָיָה בְּיָדוֹ** "if it had been possible" Ov. 201, 1; **לֹא חָשַׁב לָא עִלָּיו** "for it does not suit Saul" Aphr. 342, 4; **יָכֵחַ כְּתִיבֵהוּ** "it was possible for him", "he could" (literally "there was room in his hands"), *e. g.* **וְלֹא חָשַׁבְתִּיהֶם כְּתִיבֵהוּ** "and they could not fight" Ov. 89 *ult.*, and even **כִּתְּבֵהוּ** "whatever he can provide" Lev. 14, 30; **כִּתְּבֵהוּ לֹא** "what-ever he could" Jos. St. 23, 16, Note 2; and also with the phrase enclosed, **מַה אֶעֱשֶׂה** "what can I do?" Kalilag and Damnag, 52, 16, and many like cases. Along with **כְּתִיבֵהוּ** "it comes as far as his hands", ["it is within his reach"] "he can do it" Ov. 217, 15 &c., the masc. is found in **כְּתִיבֵהוּ** Spic. 5, 13. The masculine occurs also in passive forms of expression like **נִסְכַּח** "it has been forgiven him" Aphr. 40, 8; **וְכֵן הָיָה** "as it seemed good to that being" Spic. 12, 19; **וְכֵן הָיָה** *δοθήσεται ὑμῖν* Matt. 7, 7; **וְכֵן הָיָה** *μετῆσται ὑμῖν* Matt. 7, 2. Cf. farther **כֵּן הָיָה** "how it is" Aphr. 31, 6; **כֵּן הָיָה** "thus is it" Aphr. 154, 8; **וְכֵן הָיָה** "and it is not of foreign sort" Ephr. III, XXXIII mid.

The gender fluctuates also in those Verbal expressions in which a complete sentence with **כֵּן** "that" takes the place of the Subject: **כֵּן הָיָה** "it happens, that" Aphr. 505, 15, and **כֵּן הָיָה** Ov. 63, 21; **כֵּן הָיָה** Aphr. 68, 12, and frequently; **כֵּן הָיָה** and **כֵּן הָיָה** "it stands written, that" frequently; **כֵּן הָיָה** "it did not seem to him, that" Jos. St. 57, 16, but **כֵּן הָיָה** "it thus appeared (good) to us, that" Aphr. 304, 14; **כֵּן הָיָה** "that thou mightest not think, that" Jos. St. 34, 18; **כֵּן הָיָה** "it is well known, that" Ov. 63, 12, but **כֵּן הָיָה** *ibid.* 73, 1 and 4; **כֵּן הָיָה** and **כֵּן הָיָה** "it is said, that"; **כֵּן הָיָה** "it is impossible, that" Luke 17, 1; **כֵּן הָיָה** "that it may be to thee certain, that" Aphr. 168, 7; and thus frequently **כֵּן הָיָה**, **כֵּן הָיָה**; **כֵּן הָיָה** "although it be thought, that" Jos. St. 8, 2. It is always masculine, however, in **כֵּן הָיָה**, **כֵּן הָיָה** "it is fitting, that".

The masculine prevails in the case of the Inf. with **לֹא**, *e. g.* **לֹא תִפְחַח** "and it is not enjoined thee to tire thyself out" Aphr. 230, 5; except in established phrases, as in **כְּתִיבֵהוּ** (v. *supra*).—

Thus too the fem. is retained in verbs like ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "I am vexed, that..." or "I am vexed to..."; ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "I desire" ܐ "that", ܕ "to" (cf. ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "this I desire,—to go to Jerusalem" Ov. 164, 23).

D. In such cases pure Adjectives also are treated like Participles: ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "he is not convinced, that" Aphr. 498, 6, but ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ *ibid.*, *ult.*, and frequently; ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "it is well to learn" Aphr. 446 *paen.*; ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ... ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "his commands... to tell,—is too much" ("his injunctions... are too numerous to mention") Ov. 178, 16; ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ... ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "to speak of the prudence... would be too much" Ov. 190, 24. But the masc. preponderates in such cases.

Compare with this section, § 201 *supra*.

B. TENSES AND MOODS.

PERFECT.

Tempus
Historicum.

§ 255. The Perfect denotes past action; accordingly it is the tense of *Narration*, the proper *Tempus historicum*: every narration from the first verse of Genesis onward supplies examples in abundance.

Pure
Perfect.

§ 256. It farther denotes the *completed result* (the *pure Perfect*): ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "thy letter I have received" Aphr. 6, 1; ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "and so the Lord has farther said thus to his disciples" Aphr. 7 *ult.*; ܐܢܝ ܕܥܠܝܐ ܕܥܠܝܐ "the scorpion with its sting strikes him who has given it no offence" Spic. 7, 20 &c. Such a Perfect, expressing the result of a prior occurrence, has often for us the appearance of a Present: thus ܐܢܝ "has become" γέγρως often = "is" (but also "was"); ܐܢܝ ܐܢܝ "is not", *e. g.* Aphr. 84, 12, 19; 158, 20 &c.; ܐܢܝ ܐܢܝ "desire has come to me", "I desire"; ܐܢܝ ܐܢܝ "I am (become) weary of my life" Gen. 27, 46 (§ 254 A); ܐܢܝ "novimus, we know" Aphr. 497, 17; ܐܢܝ ܐܢܝ "now I know" Mart. I, 244, 8 &c. Yet upon the whole this use is not of frequent occurrence in Syriac; with ܐܢܝ in particular the more distinct active participle is employed in preference.

§ 257. The action which is expressed by the Perf. may have happened prior to an action already narrated (*Pluperfect*): **وَحَدَّثَ بِهِ كُلَّ مَنْ أَمَرَ** “and he did according to his will in all that he had commanded him” Mart. I, 124, 9; **وَبَنَاتٍ** “whom he had married” (*ἐγάμησεν*) Mark 6, 17 P. (S. **وَبَنَاتٍ**); **وَأَمَّا هَهُنَا** Acts 16, 27. And just as little is expression given to the relative distinction of the tenses in cases in which we put the pluperfect first, *e. g.* in **وَأَمَّا هَهُنَا** “those whom that one had led astray, he turned to the truth” Ov. 159, 14, or after **وَلَمَّا** “since” and similar conjunctions.

§ 258. The Perfect in certain cases stands also for the *Perfectum futuri*. This is specially common after the conditional conjunction of time—**وَلَمَّا** “when”, “if”,—where sometimes the principal clause is also furnished with a Perfect; **وَلَمَّا** “when we shall have circumcised ourselves” Gen. 34, 22; **وَلَمَّا** “when the Lord shall have delivered up . . . I will thresh” Judges 8, 7; **وَلَمَّا** “and all who seek, find (at the last day), if they have asked” Aphr. 304, 9; **وَلَمَّا** “as soon as they have risen, they turn back (forthwith) to Sheol” Aphr. 433, 11. So is it with the statement of permanent conditions, or of actions continually repeated: **وَلَمَّا** “if he believes, he loves” Aphr. 7, 11; **وَلَمَّا** “when man draws near to faith, he establishes himself upon a rock” Aphr. 7, 2 &c. But in all these cases the Part. act. may stand after **وَلَمَّا**. In **وَلَمَّا** “when the body of the righteous rises and is changed, it is called heavenly, and that which is not changed, is called earthly, in accordance with its nature” Aphr. 157, 12, the Perfect is made choice of directly in the principal clause, and correspondingly in the parallel sentence, where **وَلَمَّا** appears for the temporal conjunction **وَلَمَّا**. Moreover **وَلَمَّا** may be used to introduce even the pure Past, *e. g.* **وَلَمَّا** “when they had done away with” Aphr. 15, 1.

The Perfect is used as a future Perfect in true conditional clauses also, although more rarely than with **وَلَمَّا**: **وَلَمَّا** *καὶ μὲν ποιήσῃ*

§ 260. The Perf. **ܐܝܢܐ** often stands before an Adj. or Part. to **ܐܝܢܐ** Optative. to denote a Wish, an Advice, or a Command. Originally the Perf. was meant to indicate the accomplishment of the action as completely certain,—as good as already done. This occurs particularly in the 2nd pers. Thus often **ܐܝܢܐ ܫܝܡܐ** “farewell”, *ḫarwoso*; **ܐܝܢܐ ܩܠܐ ܕܥܝܢܐ** *πολεῖς ὁμοίως* Luke 10, 37; **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *μνημονεύετε* Hebr. 13, 7; **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *ܕܡܢܗܡܐ* “take pains (take thou the burden) and curse me” Sim. 316 *ult.*; **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *ܕܡܢܗܡܐ* “but instead of this, be ye assiduous in fasting” Ov. 174, 14; **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *ܕܡܢܗܡܐ* “but know” Philox. 570, 11; **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *ܕܡܢܗܡܐ* “know therefore” Aphr. 55, 18. So farther, Matt. 5, 25; Luke 13, 14; Mark 11, 25 S.; 13, 33 S.; 13, 35 S.; Eph. 6, 9 &c. In the 3rd pers.: **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *ܕܡܢܗܡܐ* “the priests are not to use force”; Ov. 215, 11 (where there are more cases, varied with **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ**); **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *ܕܡܢܗܡܐ* “let her be esteemed” Addai 44 *ult.*; **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *ܕܡܢܗܡܐ* *ܕܡܢܗܡܐ* Gal. 6, 9; **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *ܕܡܢܗܡܐ* “they are to be constantly with them” Ov. 215, 11; **ܐܝܢܐ ܕܡܢܗܡܐ ܡܢܗܡܐ ܡܢܗܡܐ** *ܕܡܢܗܡܐ* “they must receive blame” Statuti della Scuola di Nisibi 25, 9.

§ 261. So also לֹא־בְיָחַד with a participle following is often placed in a dependent clause, to express an action merely purposed or aimed at:

וּפְסִים יֵשׁוּ... בְּמֶלֶךְ אֱנֻכִּי? ...לֹא יִהְיוּ חֲטֹף הָעָם...
“and gave charge...that all those who
..., should not pass the night in their booths, but that five police-
officers should ‘pass the night on the wall’”, in the Document of 201
A. D. in the Chron. Ed. (ed. Hallier 147, 16), and so, frequently after

נָתַן עָלֵינוּ שִׂמְחָה וְרֵגֶז יָמֵנוּ “let us take delight to
observe the fourteenth day of every month” Aphr. 230, 1; רָצוּ
לְקַח אוֹתוֹ “they wished to carry it [the Ark]” Aphr. 264, 6;
לֹא יִזְכְּרוּ יְחִידָה מִנְּחֵל נְבוּאָה סְבִילָה “they shall not allow
the deaconesses [daughters of the ordinance] to come singly to the
church” Ov. 217, 9; וְאַתָּה תִּשְׁתַּחֲוֶה לוֹ “that they might be placed
in it” Jos. St. 23, 14; וְיִזְכְּרוּ דָוָם “and induces them to

in cases exactly corresponding to those which have it and standing close beside them. It has become so much of an expletive that it is found not seldom in narrative proper: **ܝܬܝܗܘܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “they gave him baptism” Sim. 268; **ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “he arose and took him with him” Ov. 169, 26, and thus often in the ancient document in the Chron. Edess., in Ephr., Jac. Sar. &c.

IMPERFECT.

§ 264. The Imperfect stands in complete contrast to the Perfect **Future**. in cases like **ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “the righteous judgment of God in which he will render account” Ov. 200, 13; **ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “there will not again be a flood” Gen. 9, 11; “these three things I have explained to thee by letter” (**ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ**): ‘other matters’ **ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “I shall explain to thee by letter from time to time” Aphr. 319 concl. &c.

§ 265. In conditional sentences the Impf. not seldom stands after **Imperfect in Conditional Sentences**. **ܕܥܕܢܐ**, in which case it is the participle which appears for the most part in the apodosis: **ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “if thou turnest away thy countenance, the inhabitants thereof come to an end” Aphr. 493 ult.; **ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “but if it happens that it proceeds actually from us, the knowledge of its operation is uprooted from our soul” Philox. 552, 20 &c. The Impf. is found in both clauses in **ܕܥܕܢܐ ܕܥܕܢܐ** “if we speak, we come short” Aphr. 496, 8; **ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “if ye will be persuaded by me and will hearken unto me, ye shall not only eat of the fat of the earth, but also inherit the blessedness of heaven” Ov. 174 ult. (paraphrased from Is. 1, 19) &c. In like manner with **ܕܥܕܢܐ**:—**ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “fishes die, when they come up into the air” Aphr. 494, 9; **ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ** “and not even when one stands on a high mountain, does his eye reach to everything far and near” Aphr. 199, 12 &c. But in these cases the Participle is, throughout, the more usual form (cf. § 271).

Modal
Colouring.

§ 266. For the simple statement of the momentary or the continuous Present the Impf. is not readily used: on the other hand it is common whenever any reference to the future, or the slightest modal colouring, appears, *e. g.* **אֶבְרָא** “I will begin” Spic. 13, 19; **כִּינָא אֵלֵי בְרָא** “now some one may say” Spic. 6, 21; **כִּינָא אֵלֵי בְרָא** “as one might say,” “as if, for instance, one should say” frequently; **כִּינָא לֹא תִשְׁתָּד** “who would not wonder?” Anc. Doc. 103, 13; **כִּינָא אֵלֵי בְרָא** “what are we to say then?” Sim. 303 mid. (wanting in the London Cod.). The Impf. is precisely the proper form for a wish, request, summons, or command. Thus, for instance, **אֵלֵי בְרָא** “*dicas mihi*” Aphr. 313, 12 (mocking request); **וְכִינָא אֵלֵי בְרָא** “and then may you promise” Aphr. 71, 21; **נִבְרָא** “let us await” Aphr. 103, 4; **יִמְכָּר אֶתְנֵי בְרָא** “let us then humble ourselves” Aphr. 119, 5; **יִמְכָּל** “let him accept” Aphr. 86, 13; **וְכִינָא לֹא** “and let not revilings come out of our mouth” Aphr. 105, 2; **יִמְכָּד וְלֹא תִכְדָּד** “let him suffer oppression, but not oppress” Aphr. 117, 9 &c.

The 2nd pers. of the Impf. with **לֹא** is the direct contrary of the Imperative: **לֹא תִיָּסָר** “fear thou not” &c. Without **לֹא** however the 2nd person of the Impf. is but seldom used with imperative force; the Impt. is the proper mood for this.

Dependent
Imperfect.

§ 267. The Impf. is farther the tense of dependent, subordinate clauses pointing to the future, even though the principal clause may lie in the past: **וְכִינָא אֵלֵי בְרָא** “and they will urge him to pray for them” Sim. 290 mid.; **כִּינָא אֵלֵי בְרָא** “for this is an admirable thing, that one should know how to ask questions” Spic. 1, 20; **אֵלֵי בְרָא לֹא תִשְׁתָּד** “if thou canst not justify thyself” Aphr. 270, 5; **יִדְרָא אֵלֵי בְרָא** “I wish to explain to thee” Aphr. 345, 1; **וְכִינָא אֵלֵי בְרָא** “love peace that ye may receive the reward” Aphr. 304, 17—**יִמְכָּד וְלֹא תִכְדָּד** *ἡμελλεν εἰπαὶ τὸν ἀνακεῖν* Acts 16, 27; **וְכִינָא אֵלֵי בְרָא** “Mordecai advised that Esther should fast” Aphr. 414, 5; **יִמְכָּד** “while he wanted to give them blood to eat” Mart. I, 122, 6; **יִמְכָּד** “began to attack” Moes. II, 64, 1; **יִמְכָּד** “for it is not commanded them . . . to worship” Anc. Doc. 43, 25; **יִמְכָּד** “he obliged

him to take" Ov. 167, 17; **ܡܝܬܐ ܕܥܡ ܕܥܡ** "he set himself to become agreeable to him" Mart. I, 122, 16, and thus in many other instances. So, too after the words which mean "until, before, ere": **ܠܐ ܢܬܝܬ ܠܐܬܪܐ ܠܐ** "Noah did not take a wife until God had spoken to him" Aphr. 235 ult.; **ܠܐ ܕܥܡ ܕܥܡ ܕܥܡ** "he kept the righteousness which is in the law, before the law had yet been given" Aphr. 25, 5; **ܕܥܡ ܕܥܡ ܕܥܡ** "gave his blood before he was crucified" Aphr. 222, 5; **ܕܥܡ ܕܥܡ ܕܥܡ** "who reigned in the land of Edom before there reigned a king over the children of Israel" (Gen. 36, 31; **ܕܥܡ ܕܥܡ ܕܥܡ** "as it was, before he had yet taken a body" Ov. 198, 1 &c. Here the Perf. might stand in every case (§ 262), but the Impf. is more usual. Similarly **ܕܥܡ ܕܥܡ ܕܥܡ** "before we entered" Jul. 45, 2. — Cf. farther **ܕܥܡ ܕܥܡ ܕܥܡ** "when the time came for Moses to die" Aphr. 161, 7.

The Impf. appears with this sense, even when the dependence is not plainly expressed: **ܠܐ ܕܥܡ ܕܥܡ** "I do not know how to build" Sim. 271, 4; **ܕܥܡ ܕܥܡ ܕܥܡ** "if thy holiness commands me to go down to the sea" Sim. 336, 13; **ܕܥܡ ܕܥܡ ܕܥܡ** "leaves me in shame" ZDMG XXIX, 116 ult.; **ܕܥܡ ܕܥܡ ܕܥܡ** *δός μοι πειν* John 4, 7 and 10; **ܕܥܡ ܕܥܡ ܕܥܡ** "let me send" ("grant me that I send"), Jos. St. 76, 5; **ܕܥܡ ܕܥܡ ܕܥܡ** "bring out thy son (that) he may die" Judges 6, 30 (similarly Judges 20, 13); **ܕܥܡ ܕܥܡ ܕܥܡ** *ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες κ. τ. λ.* Matt. 14, 15 C. (P. **ܕܥܡ ܕܥܡ**), and often similarly used in the Gospels, especially in S. (Cf. on the one hand § 272, and on the other § 368).

§ 268. A. The combination of the Impf. with the Perf. **ܕܥܡ** appears sometimes in conditional clauses, to denote an action frequently repeated: **ܕܥܡ ܕܥܡ ܕܥܡ** *si quis dicebat* I and II, 97 ult.; **ܕܥܡ ܕܥܡ ܕܥܡ** *et si plus quam viginti sumebat* ib. 93 ult., and so **ܕܥܡ ܕܥܡ ܕܥܡ** *for as often as he came to any place* ib. 251, 14; **ܕܥܡ ܕܥܡ ܕܥܡ** "whenever he was angry" Ov. 186, 21 &c. Similarly **ܕܥܡ ܕܥܡ ܕܥܡ** "in every thing . . which was required" Land II, 201, 7. For such cases the Part. with **ܕܥܡ** is far more

Imperfect
with **ܕܥܡ**.

PARTICIPLES.

Active
Participle.
Present.

§ 269. The *Active Participle*, when it forms the predicate, denotes, as a Nominal form, first of all a condition, without reference to a definite time. Such a condition generally represents itself to us as a *present condition*; and in this respect the Active Participle is not distinguishable from any other predicative adjective: **מַרְצֵחַ אֲנִי** “killing (am) I” is exactly like **רַשָּׁע אֲנִי** “just (am) I”. But its close connection with the finite verb gives the Participle a more verbal character, which is specially shown by the circumstance that the bare participial form can dispense altogether with the expression of the 3rd person as a subject (§ 253); it farther appears for the Impf. over a wide range, and becomes almost a tense, without, however, losing completely its Nominal character. Although its chief use is to express the Present, yet it is not a true Present; precisely where it has the appearance of being so, it might for the most part be taken as an Adjective proper.

The Active Participle thus denotes very frequently the continuing as well as the momentary Present, and in this meaning it almost entirely supplants the Impf. Examples abound: the following may illustrate the transition from the representation of quite constant conditions to a statement of what is momentary: **אֲכָלָה בִּשְׂרָרָה** “for the lion by its nature eats flesh (always)” *Spic.* 7, 14; **יַעֲרֹב יָעָרָה** “he ruins himself whoever accepts a bribe, but he who hates to take a bribe lives (*יחיה*)” *Prov.* 15, 27; **מִיִּשְׁכָּבִי** “for as soon as his friends hear the dear name of Rabbūlā, love for him is inflamed in their hearts and their bosoms glow” *Ov.* 202, 12; **אֲנִי אֲקַבֵּץ** “now also I receive his command” *Ov.* 172, 5; **נִצַּחַת** “we figure (for you herewith) the image” *Ov.* 159, 4 &c.

§ 270. The Participle stands plainly in direct antithesis to the past *Future* in **אֵלֶּיךָ יָבֹא** “the word of God—no man has come, or comes, to the end of” *Aphr.* 101, 17. Thus the Part. often appears for the *Future*, whether it be that the condition is set be-

fore us in a more lively fashion as a Present, or that the construction suffices to relegate the indefinite statement of the condition to the Future. The Impf. in these cases might be more obvious, but the very possibility of exchanging the two here shows that neither is the Part. a proper Present, nor the Impf. a genuine Future. Cf. **فَظَاهِرُونَ يَهْنَأُونَ** *φανερὸν γενήσεται* 1 Cor. 3, 13; **يُذَكِّرُ** *δηλώσει* *ih.* (Harkl. **يُذَكِّرُ** and **يُذَكِّرُ**); **يُحْيِي** *ἐδόξασα καὶ πάλιν δοξάσω* John 12, 28; **لَا يَبْنَى** *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα* John 11, 26 S. (P. **لَا يَبْنَى**); **يُحْيِي** *Jerusalem has been destroyed, and will never again be inhabited* Aphr. 483, 18 (and frequently thus with **يُحْيِي**... **لَا**); **يُحْيِي** *“speedily the righteous judgment of God overtakes thee”* Mart. I, 125 *ult.*; **يُحْيِي** *“on the completion of six thousand years the world is dissolved”* Aphr. 36, 20; **يُحْيِي** *“and then I bring up”* Aphr. 72, 15; **يُحْيِي**... **يُحْيِي** *“controversy... continues as to how the dead rise and in what body they will come”* (where the Impf. without more ado exchanges with the Part.) Aphr. 154, 1; **يُحْيِي** *“to-morrow thou seest him”* Ephr. III, XLIII mid.; **يُحْيِي** *“those who shall come after us”* Jos. St. 80, 2; **يُحْيِي** *“and on the establishment of that new world all bad movements cease, and all oppositions end”* (farther participles follow) Spic. 21, 7 &c. With special frequency they occur in eschatological delineations, as in the 22nd chap. of Aphr. where the Impf. scarcely ever occurs.

In Condi-
tional
Clauses.

§ 271. Thus also the Part. appears very often in Conditional Sentences, both in the protasis and the apodosis: **يُحْيِي** *“and if it also pleases us, then we come to an agreement with thee”* Spic. 2, 4; **يُحْيِي** *“for if thou takest water out of the sea, the loss of it is not noticed”* Aphr. 101, 9, and many others. Similarly in quasi-conditional sentences with **يُحْيِي** *“when riches increase, avarice becomes great”* Aphr. 267, 21 (cf. § 265).

In all such cases the Part. is neither an actual Future, nor an actual Present. So too in sentences like **يُحْيِي** *“but perhaps*

some one may say" Jos. St. 5, 13; 42, 15, where the Impf. might stand quite as well.

§ 272. In a considerable number of instances the Part. stands for ^{In Depend-} a Future action, instead of the Impf., even in dependent clauses: ^{ent Clauses.} **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "till his body rise again" Ov. 208, 21; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "until love for him come" Aphr. 39, 13; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "till they should offer incense" Guidi, Sette Dormienti 24 v. 43; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "and he ministered for many years till he was taken up" Aphr. 273, 2; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "he placed with them as a pledge and hostage Kawādh his son till he should send (them) to them" Jos. St. 10, 17 and many like examples with **ܕܢܗܝܢ ܕܡܝܬܝܢ** — **ܕܢܗܝܢ ܕܡܝܬܝܢ** "that we confidently assume that we shall live" Aphr. 459, 18; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "give me hostages that you will not come in pursuit of me" Jos. St. 61, 2: **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "dost thou engage, not again to do . . . ?" Sim. 292 *supr.*; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "while he thought that they would restore to him his iniquitous possession" Mart. I, 127, 11; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "who thought that the enemy would also seize upon Edessa (Orhāi)" Jos. St. 7, 18; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "and the fools did not know and did not perceive that sorrow and regret would soon overtake them" Sim. 388 mid.; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "for he had come to understand beforehand, what grievous harm would befall" Ov. 197, 6; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "the Holy Spirit made choice of him (Noah) that from his seed even the Messiah should be born" Aphr. 236 *paen.*; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "that they had promised to turn again unto God" Sim. 321 mid.; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "let not vanity issue from thy mouth, lest He withdraw from thee and cease to dwell in thee" Aphr. 185, 20; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "lest perhaps he find fault with me when he comes" Aphr. 340, 19; **ܕܢܗܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ** "whether perchance he saw any one"—Guidi, Sette Dormienti 27 v. 158, and many like cases. But still, the Impf. is far more usual in these cases.

In like manner the Part. appears, connected however with **o**, in **چر** **اِنِّیْ نُوْبَ مَعْدِلَقِیْسَ اِنِّیْ** “show me this, and then I shall be convinced by thee” Spic. 13, 6; **بَارِئَا اَنِّیْ فَعِیْدَا لِحَمْدِیْ** **وَلَا یُخْجَ** “let one go to them from the dead, and they repent [= then they would repent]” Aphr. 384, 3; **مَعْدِلَقِیْسَ؟ اَمِنْ؟ یَا مَعْدِلَقِیْسَ؟ یَا مَعْدِلَقِیْسَ؟ یَا مَعْدِلَقِیْسَ؟** **جَمِ** “because they had said that their bodies should be divided and that the queen should pass through the midst of their bodies, and then she would become well” Mart. I, 57 mid.

**Use of
Part. in
denoting
what was
on the
point of
happening
in the Past.**

**Historical
Present.**

Contemporary Condition in the Past.

Similarly also **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** “perhaps he will be ashamed and will not put to death, and he (another subject) will take away” Mart. I, 124 mid., where at first the **ܐܠܗܐ** is wanting.

This combination stands in a dependent position,—amongst other instances,—in: **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** “while all were grieved for him, that he was dying” Anc. Doc. 20, 14 = Addai 48, 8; **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** “the holy men made a sign that they would not offer sacrifice” Anc. Doc. 103, 20 (line 25 has merely **ܡܪܝܢܐ**). And thus it sometimes stands, even when the dependence is not given expression to by ? (§ 272): **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ** “and they commenced to beg of him” Luke 24, 29 C. S. and even **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** “they were not able to keep” Aphr. 15, 2; **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** “which they had been accustomed to worship” Aphr. 312, 21; **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** “and how could he have cultivated it when he could not summon up the needful strength” [*lit.* “when he could not suffice for it”] Ephr. I, 23 D &c. Here the tedious **ܐܠܗܐ** beside the dependent verb might throughout have been dispensed with.

Passive
Participle.
For the
Perfect.

§ 278. A. *The Passive Participle* expresses the completion of an action, and stands as a predicate instead of the Perfect, just as the Active Participle does instead of the Imperfect: **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** Matt. 2, 5, and often in the N. T. and elsewhere; **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** “in that liberty which has been given them by God (= **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ**)” Spic. 13, 17; **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** “but now, through the coming of the son of the blessed Mary, the thorns have been uprooted, the sweat removed, the fig-tree cursed &c.” Aphr. 113, 19; **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** . . . **ܐܠܗܐ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ** “that these words have not been sealed and are not to be sealed” Aphr. 101, 5 (where the difference between the Passive Participle and the Reflexive Participle with the effect of the Active very clearly appears), and so in many instances. But what we have in all such cases is the true, result-announcing *Perfect*:—as a *narrative* tense this participle hardly ever appears.

B. With **ܐܘܪܝܐ** we get also a Pluperfect of this type: **ܐܘܪܝܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “which had been built by the Persians” Jos. St. 17, 9; **ܐܘܪܝܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “had he then not read . . . or had he not heard,—this?” Mart. I, 127 *supr.*; **ܐܘܪܝܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “for the books had not been heard of by him” Sim. 269, 9 &c.

Active Use.

§ 280. Several participles of the form **ܦܥܝܠ** are used with an Active signification. This arises partly from the circumstance that the verbs concerned may be doubly transitive, and partly from the influence of the analogy of forms allied in meaning. Thus **ܦܥܝܠ** “laden with” = “bearing”; **ܦܥܝܠ** “thrown round (*circumdatus*)” = “encircling (*circumdans*)”; **ܦܥܝܠ** “holding”; **ܦܥܝܠ** “possessing”; **ܦܥܝܠ** “having placed”; **ܦܥܝܠ** “carrying”; **ܦܥܝܠ** “dragging away”; **ܦܥܝܠ** “leading away”; **ܦܥܝܠ** “pulling away”; **ܦܥܝܠ** “holding embraced”; **ܦܥܝܠ** “remembering” (according to others **ܦܥܝܠ**); **ܦܥܝܠ** “clothed with” = “wearing”; **ܦܥܝܠ** “girt with”; **ܦܥܝܠ** “shod with”; **ܦܥܝܠ** “leant upon (ܕ)” = “supporting”, and some others. The pretty frequent **ܡܠܐ**⁽¹⁾ “having acquired” = “possessing” (as contrasted with **ܡܠܐ** “acquiring”) deserves particular attention. Some examples: **ܡܠܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “the righteous support the earth” Aphr. 457, 8; **ܡܠܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “but women carried water” Jos. St. 60, 14; **ܡܠܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “and had not the protection of God embraced the world” Jos. St. 4, 14; **ܡܠܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “blind people who came, as they led them” Sim. 346 *ad inf.*; **ܡܠܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “candour [literally “openness of countenance”] he possessed” Anc. Doc. 90, 25; **ܡܠܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “he was girt with a girdle of a skin” Mark 1, 6, cf. Rev. 15, 6. Several examples are found in Philox., Epist. (Guidi) fol. 28b &c. Cf. also **ܡܠܐ ܕܡܢ ܡܢܝܐ ܕܡܢ ܡܢܝܐ** “having gathered water” = “dropsical” Luke 14, 2; Land IV, 87, 9; Geoponici 95, 2 &c.

(¹) Just as this word is in a certain sense an Active Part. Perf., so also may the like be predicated of the Verbal Adjectives dealt with in § 118, e. g. **ܡܠܐ** “come”, **ܡܠܐ** “dead, died”; **ܡܠܐ** “having seated oneself” = “sitting” &c. Similarly **ܡܠܐ** “dwelling”, Part. Perf. of **ܡܠܐ** “to settle”.

These words, however, may also be used in a true passive sense, *e. g.* **مقب** “taken”, **سحب** “pulled, torn away”.

PARTICIPLES USED AS NOUNS.

§ 281. We disregard in this place such participles (Peal act.) as **سبط** “friend”, **رحل** “shepherd”, **مبصر** and **مبصر** *ή οικουμένη*, **مبصر** “a pillar”, **مبصر** “a bird”, **مبصر** “herb”, **مبصر** *τὸ πρέπον* &c. As Pure Substantives.

§ 282. A. The Part. Act. of the Peal may be employed in the Constr. State and with possessive suffixes, while the object is set in genitive connection, contrived sometimes by means of **أ**—prepositions too may at times come after the Part. in the Constr. St (§ 206): **مبصر** “he who concludes the covenants” Aphr. 214, 14; **مبصر** “lawgiver” frequently; **مبصر** **أ** **مبصر** “he who eats my bread” Ps. 41, 9; **مبصر** **أ** **مبصر** “(O thou who diest an evil death!” Mart. I, 180 *inf.*; **مبصر** **أ** **مبصر** “Justice which demanded doom” Aphr. 462, 5; **مبصر** **أ** **مبصر** “she who gave hateful advice” Aphr. 110, 10; **مبصر** **أ** **مبصر** “those who fear thy name” Ps. 61, 5; **مبصر** **أ** **مبصر** “lovers of money,—covetous persons” Ov. 190, 2; **مبصر** **أ** **مبصر** “are flesh-eaters” Spic. 7, 15; **مبصر** **أ** **مبصر** “are grass-eaters (f.)” *ibid.* 16.—**مبصر** **أ** **مبصر** *φιλό-χριστος* frequently; **مبصر** **أ** **مبصر** “thy God-loving holiness” Jos. St. 1, 1; **مبصر** **أ** **مبصر** “trumpeters” Aphr. 260, 4 = **مبصر** **أ** **مبصر** Aphr. 147, 13; **مبصر** **أ** **مبصر** “who lead to destruction” Aphr. 271 *ult.*; **مبصر** **أ** **مبصر** “those who rush into the fight” Aphr. 149, 18; **مبصر** **أ** **مبصر** “who build an edifice upon the sand” Aphr. 285, 9 (where the governing power continues notwithstanding the construct state, the object being placed at the end); **مبصر** **أ** **مبصر** “who love Christ in everything” John van Tella (Kleyn) 3, 8; 11, 9 (same form).—**مبصر** “his rider” Ps. 33, 17; **مبصر** **أ** **مبصر** “those who fear him” frequently; **مبصر** **أ** **مبصر** “those who see thee” Is. 14, 16 &c. The connection with suffixes is less frequent, it is true, and it is confined more to special words.

Only a few of these Active Participles can farther be used attributively, *e. g.* **مبصر** **أ** **مبصر** “an erring spirit” Is. 19, 14; **مبصر** **أ** **مبصر**

Act. Participle of the Peal. Nomen agentie of the Peal.

“is a devouring fire” Deut. 4, 24; 9, 3; Heb. 12, 29; **לֶהָבִיא בֹהֵב** “a burning fire” Daniel 3, several times; **עֲלִמָּה חֲכִמָּה** “idols fashioned and false” Anc. Doc. 42, 22. Thus too **עֲלִילָה**, f. **עֲלִילָהּ** “foolish”; **הַעֲמָל** “sufficient”, “dexterous”; **נִעְמָל** “fitting”.⁽¹⁾

B. For all those uses in which the Participle but rarely appears, the *Nomen agentis* comes in: **קִדְמוֹתְךָ** “thy redeemer” Ps. 35, 3; **חֲבֵרִי** “his helper” Ps. 10, 14; **חֲלֹפֶתְוֹ** “he who sent him” Aphr. 289, 8; **לִאֲכִלְכֶם** “nourish ye that (f.) which devours you”⁽²⁾ Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as attribute **נֹחֵדִים** “watchman” &c.

Other
Active
Participles,
and No-
mina Ag.

§ 283. The Part. Act. of the other Verbal classes [Conjugations] is also employed in the constr. st. On the other hand it seldom appears with possessive suffixes: **יוֹמֵךָ כָּל** “he who produces everything” Ephr. (Lamy) II, 247, 3; **מַגִּילָה יְהוֹלִימָה** “who makes his cursing ineffective” Aphr. 236 *ult.*; **מַעֲבִיד רִצְוֵה** “who offers prayers” Aphr. 66, 17; **חֲכִילָה** **מַבְרֵיךְ** **לְאַמְשֻׁמָּהּ** “salt, that breaks up rottenness” Aphr. 485, 16; **יָמֵהּ** **מַמְחֶדֶת חֲלָזִים** “the shield which intercepts the arrows” Aphr. 44, 2; **מַמְחָדִים** **מַעֲבִידִים** “those who accept money” Aphr. 260, 16; **מַמְחָדִים** **מַעֲבִידִים** “who exhibit a profit” Aphr. 287, 2; **יָמֵהּ** **מַמְחָדִים** **מַעֲבִידִים** “women, who subjugate their husbands” Spic. 15, 19; **יָמֵהּ** **מַמְחָדִים** **מַעֲבִידִים** “weak passions that yet subdue heroes under the hard yoke of the need of them” Ov. 182, 18.—**מַמְחָדִים** **מַעֲבִידִים** **חֲכִילָה** “who urge on their people hurriedly” Mart. I, 16, 6; **מַמְחָדִים** **מַעֲבִידִים** **חֲכִילָה** “those who fight vigorously (with all their night)” Moes. II, 75, 5; Mart. I, 159 *mid.*; **מַמְחָדִים** **מַעֲבִידִים** **חֲכִילָה** “who are strong in pride” Aphr. 430 *ult.* (cf. Is. 13, 3); **מַמְחָדִים** **מַעֲבִידִים** **חֲכִילָה** “oil, that revives the wearied ones” Ephr. (Lamy) II, 179, 4 &c.

(¹) Notice that Abstract Nouns in **לֵה**, Relative Adjectives in **אֲ**— and Adverbs in **אֲכֵן**— can be formed from those Active Participles only which are also used as Adj. or Subst.

(²) Or **לְאַמְשֻׁמָּהּ** without **א** (§ 145 F.)?

A very few of these Participles occur, besides, as attributive adjectives, and as substantives. Thus **فُضِّلَ** “splendid vestments” Anc. Doc. 42, 9, and elsewhere **مَدِينٌ**; frequently **مَدِينٌ** “faithful” (of which the fem. emph. state **مَدِينَةٌ** shows by the *a*, that it is no longer regarded as a Part. Act.; so is it too with **يَمِينٌ** “a wet nurse”, and others which have become substantives).

Rem. Quite unique is the instance **حَكَدَجِدْ تَقْتَضِدْ مَسْتَبِدْ تَقَب** “the wise maidens gladdened thee daily” Ephr. III, 344 E, where in spite of the emph. st.,—in itself singular indeed in more respects than one, the power of governing remains. In prose it could be nothing but **تَقْتَضِب**.

B. The *Nomen agentis* is, on the other hand, very extensively employed here: **مَدِينٌ** “the restorer” often; **مَجْتَدٍ** “founders of churches” Jul. 125, 27 (immediately beside **مَدِينٌ** “and upholders of orthodoxy”); **مَدِينٌ** “upholder of Christianity” *ibid.* 126, 5; **مَدِينٌ** “my helpers” Ps. 3, 3; **مَدِينٌ** “who nourishes us” Ps. 84, 12; **مَدِينٌ** “he who destroys them” Aphr. 452, 13; **مَدِينٌ** “she who destroys him” Aphr. 47, 1; **مَدِينٌ** **τῶν ἡγουμένων ὑμῶν** Heb. 13, 7; **مَدِينٌ** “those who are obedient to her” Aphr. 47, 2 &c. But the *Nomen Agentis* does not take the Constr. St. before the substantive expressing the object.⁽¹⁾ The *Nomina Ag.* of reflexives of passive meaning are on the whole used rather as adjectives in the sense of “capable of . . .”.

§ 284. Passive Participles are employed both as substantives and adjectives. They may be followed by a genitive as Subject or Object, and may even stand in the Construct State before prepositions; **حَنِيقَةٍ** **مَدِينٌ** “they that be blessed of the Lord . . . they that be cursed of him” Ps. 37, 22; **مَدِينٌ** “expert in war” Cantic. 3, 8; **مَدِينٌ** “who are weaned from pleasures” Aphr. 260, 8; **مَدِينٌ** “they who are girded about with byssus and adorned

Passive
Participles.

(¹) In **مَدِينٌ** **مَدِينٌ** “founders of churches and upholders of orthodoxy” Jul. 125, 27 and **مَدِينٌ** “upholder of Christianity” *ibid.* 126, 5, the Constr. St. of the *nomen agentis* is plainly avoided.

Some of the participles mentioned in § 280 are of common occurrence in the Constr. St., *e. g.* **مَقْتَبِ** **تِهِ** “those, who bear the yoke” Aphr. 260, 20; **يَسْتَبِ** **إِحْيَا** “those who hold the keys” Aphr. 260, 7 &c.

Imperative.

We have one instance of a dependent Impt. in **مَنْ يَرَى وَيَسْمَعُ** “for (properly “because”) know and see” Mart. I, 160, 20. But this is at bottom an anacoluthon.

Infinitive.

§ 286. Where the Inf. is not the Object Absolute (on this point v. § 295), it must always have **أ** before it. This preposition gives to the Inf. the sense of direction, of purpose, &c.; **يَا مَعْشَرَ الْفٰرِسِ وَالْاَرَمِيِّينَ وَبَنِي نَبْتَوَيْسَ اَلَا تَتَذَكَّرُوْنَ** ῥῆξαντο λαλεῖν Acts 2, 4; **وَمَا جِئْتُمْ اِلٰىكُمْ بِالْحَقِّ** “while they (f.) came to pray” Aphr. 112, 12; **وَمَا جِئْتُكُمْ بِالسَّيْفِ لِيُخَالِفَكُمْ** “and while the sword receives the command to destroy” Aphr. 451, 4; **لَا سَعْيَ لَهُمْ** “they did not fail to make provision for themselves” Aphr. 452, 9; **مِنْهُمَا جُلٌّ يَنْتَابُ** “which is in want of water to drink” Aphr. 199, 1; **حَالِمٌ لِحَدِيثٍ** “*dispositus ad faciendum*”, “*facturus*”; **وَمَا جِئْتُكُمْ بِالسَّيْفِ لِيُخَالِفَكُمْ** “he cried out . . . , that they should abstain” Ov. 179, 17; **وَمَا جِئْتُكُمْ بِالسَّيْفِ لِيُخَالِفَكُمْ** “it is worthy to be received” Aphr. 103, 1 &c. This signification gradually passes over to that of the Object; thus after verbs like “to wish”, “to be able” &c.: **لَا تُقَاتِلُهُمْ** ζητούντες αὐτὸν κρατῆσαι Matt. 21, 46 P. S. (C. **لَا تُقَاتِلُهُمْ** **وَمَا جِئْتُكُمْ بِالسَّيْفِ لِيُخَالِفَكُمْ**); **لَا تُقَاتِلُهُمْ** “cannot be healed” Aphr. 136, 4 (line 8 **لَا تُقَاتِلُهُمْ**);

مجمداً جداراً “how can I know?” Ov. 163, 2; مجمداً جداراً “ye have neglected to go” Jul. 123, 5; جب... جداراً “began to build” Jos. St. 24, 11; هلا إلهي إلهي إلهي “and no longer continued to seek her” Jul. 98, 11 &c.

Thus too the Inf. with Δ , as a kind of epexegetis which specifies direction, represents even the Subject. Compare مجمداً منم جداراً “it still remains appointed for Israel, to be brought together” Aphr. 359, 3; 367, 5 (مجمداً منم جداراً); مجمداً منم جداراً “it is not possible for Israel yet to be brought together” Aphr. 359, 7; مجمداً منم جداراً *τί μὲν δεῖ ποιεῖν* Acts 16, 30, and many other instances. Cf. § 254 C.

* In all these cases the Inf. with Δ might be replaced by the finite verb with ؟ : Compare, besides the examples already given, مجمداً منم جداراً “he is able to love, and to bless, and to speak the truth, and to pray for what is good” [last member of sentence being in finite form] Spic. 5, 11 &c. There are even rare instances of a blending of both constructions, namely ؟ and thereafter Δ with the Inf.: مجمداً منم جداراً *ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα* Luke 3, 8 C. (where P. merely has مجمداً, and S. مجمداً...); مجمداً منم جداراً “if thou desirest to learn these things with diligence” Spic. 48, 16; مجمداً منم جداراً “he dared to do this on the first day of the week” Apost. Apocr. 197 ult.⁽¹⁾

Of necessity ؟ must be prefixed to Δ when the Inf. depends on a farther preposition (almost always من ; cf. § 249 E): مجمداً منم جداراً “deliver me from seeing thee” Mart. I, 126, 10; مجمداً منم جداراً “that one is saved from observing” Aphr. 22, 18; مجمداً منم جداراً “it is easier to do good than to keep from evil” Spic. 6, 10 &c. More frequent is the form مجمداً منم جداراً “he did not cease to teach” Ephr. III, XXXIII ult. (or the completely

(1) However little I am disposed to guarantee the integrity of the individual passages, the instances are so numerous, that the idiom must be recognised.

verb. Occasionally, however, this method of indicating the Object is exchanged for another,—that, namely, which is contrived by Δ , followed by the Pron. Suff.—It is true it is a less exact method than the former, because it serves other purposes besides. Examples: $\text{يَمِيعُ} \Delta$ “he may torture us” Joseph 204, 4 [Ov. 300, 12]; $\text{يَقْبَلُ} \Delta$ “has received us” *ibid.* 194, 13 [Ov. 295, 15]; $\text{رَبِّدُ} \Delta$ “I have conquered them” Mart. II, 233, 1 (Jac. Sar.); $\text{لُجَّو} \Delta$ “have escaped (3 pl.) me” Ephr. Nis. p. 62 v. 83 &c. We have the form Δ set before the verb in $\text{مَجِبْ} \Delta$ “and me ye have honoured” Ov. 141, 17 (var. $\text{وَمَجِبْ} \Delta$); $\text{وَحَفَّ} \Delta$ “and I made you thieves” Joseph 220, 4 [Ov. 308, 17]; $\text{مَجِبْ} \Delta$ “and accompany me (to the grave)” Ov. 142, 23 (var. otherwise) &c. With the Participle, however, which does not take Object Suffixes, the personal pronoun as Object, is of necessity denoted by Δ , when the combination proper to Nouns is not preferred (§ 281).

§ 288. A. The Δ serves besides as a means of indicating a Definite Object. The Determination is more emphatic when the Object Suffix, answering to the Substantive, is, besides, added to the verb. In the latter case the Δ may even be omitted. The personal pronoun may be still more emphasised (§ 225 B); or it may be construed like an independent noun. Typical cases may be given thus:—

(a) Without Determination [Indefinite Object]: “he has built a house” $\text{بَنَى} \Delta$ or $\text{بَنَى} \Delta$ (there being no Object-sign).

(b) With Determination [Definite Object]: “he has built *the* house”:

(1) $\text{بَنَى} \Delta$ or $\text{بَنَى} \Delta$ (without any Object-sign, just as in a).

(2) $\text{بَنَى} \Delta$ or $\text{بَنَى} \Delta$.

(3) $\text{بَنَى} \Delta$ or $\text{بَنَى} \Delta$.

(4) $\text{بَنَى} \Delta$ or $\text{بَنَى} \Delta$.

In the case of the Part. taking the place of the finite Verb, Δ with possessive suffix is used instead of the object-suffix; thus in our example $\text{بَنَى} \Delta$ is the regular equivalent of بَنَى .

in the Apost. Apocr. 279, 7 $\text{بَنَى} \Delta$ “he took me”). It was completely obsolete in the 4th century. The reflexive use of Δ (§ 223) is quite distinct from this.

A few examples may suffice for all these cases:

(a) *ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* *δεσμεύουσιν δὲ φορτία βαρέα* Matt. 23, 4; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* Aphr. 165, 14; *ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “only acquire thou forbearance and patience” Sim. 270 *ad inf.*

(b) (1) *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* *μὴ εἰδότες τὰς γραφὰς* *μηδὲ τὴν δύναμιν τοῦ θεοῦ* Matt. 22, 29; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “he who receives the spirit of Christ” Aphr. 108, 3; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “they have not seen his light” Aphr. 15, 13; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “let him adorn his inner man” Aphr. 108, 4; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “thou restorest Nisibis to me” Jos. St. 17, 3; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “his villages he sold” Ov. 166, 14; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “thy letter, (my) beloved, I have received” Aphr. 6, 1; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “these three winds he held” Aphr. 93, 9.

(2) *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* *εὕρισκει Φίλιππον* John 1, 43; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “he who grieves the spirit of Christ” Aphr. 108, 5; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “ye have forsaken the Creator” Mart. I, 124 *inf.*; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “that he may ruin Jerusalem” Aphr. 249, 16; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “and John saw heaven opened” Aphr. 124, 2 (immediately after *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “Elijah opened heaven”); *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “and the lambs of thy flock thou slayest” Mart. I, 125 mid. (and parallel to it *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “and the sheep of thy flock thou destroyest”); *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “the world will I forsake” Ov. 164, 22 &c. Compare *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “them the flame devoured” Aphr. 183, 19.

(3) *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* *παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτόριον* Matt. 27, 27; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “and they surrounded his house and took him prisoner” Mart. I, 123 (and then *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “and plundered his house”); *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “have received circumcision” Aphr. 210, 1; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “smote all the five (f.)” Mart. I, 126 mid.; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* *ὁ ἀγιάσας τὸν χρυσόν* Matt. 23, 17; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “the tyrant flattered the inhabitants of Constantinople” Jul. 99, 21; *ܐܬܝܬ ܠܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ ܕܥܠܝܗܘܢ ܕܥܡܝܢܝܢ* “the people of Edessa held this letter

in very great regard" Jul. 125, 18; **لِلْجِيلِ ذِقْطَانِ إِسْرَاجَا** "Jezebel persecuted Elijah" Aphr. 123, 18; **وَحَلَّجْه مَنُظَلْ بِيغَلْ مَزْرَا ذَقْ حَرْجْ** "and he warned the whole of the female orders" Ov. 177, 7; **ذَا ذَقْ حَقْتَا وَجْه** "and he likewise commanded the priests" Aphr. 112, 13 &c. Cf. farther **سَزَاذَقْ جِه دَتَه مِيصَفَلْ** "they saw that deacon" Sim. 294, 4; **جِه: إِنْجْ دَهْجْ حَرْجْ** "he took these" Jul. 72, 21 (a similar construction occurs often); **إِجْجَا إِنْجْ دَهْجْ** "it (f.) devoured them" Aphr. 62, 7; **وَإِجْجْجْ جِه مَهْلَا جَحْجَحْتَجْجْ** "and I rescue from death all three of you" Mart. I, 56, 13; **ذَا ذَقْ دَهْجْ إِجْجْ** "he also brought them out" Mart. I, 32 mid., as also **وَجْجْ جَمْتَبْ مُزَلْ** "and the Lord commanded me" Deut. 4, 14.

(4) **إِثْلَا إِنْشَوَقْ** ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ Matt. 22, 25 P. (different in U. and S.); **رَبْشَاسْ رَافْجْجْ** ἀργύρια Matt. 27, 5; **مَهْشَا إِنْجْجْ** "I threw the dust of it (m.) away" Deut. 9, 21; **إِسْجْجْ إِنْجْجْ** "changed his hands" Gen. 48, 14; **جِه** **إِنْشَوَقْ** "when he uttered this word" Aphr. 420, 18; **جَهْجْجْ** "closed my mouth" Ephr. Nis. p. 57 v. 73; **إِنْجْجْ قَبْجْجْ** "that he take all these parts" Ov. 71, 10; **مَهْلْ إِنْجْجْ** "cast his face upon the earth" Jul. 131, 3; **جَهْجْجْ** "the dogs licked his blood" Aphr. 183, 16; **جَهْجْجْ** "all pledges he had fulfilled in himself" Aphr. 459, 19; **جَهْجْجْ** "stubbornness they know not" Aphr. 177 ult. &c. The fourth method, however, is far less frequently used than the others, at least when the object follows the verb, though it is still common enough.

The 3rd and 4th methods are combined in **إِنْجْجْ إِنْشَوَقْ** **إِنْجْجْ** "but when a godlike zeal . . . carried away these believing ones" Jul. 138, 1: we have here at the same time another instance of the drawling accumulation of demonstratives and personal pronouns, which occurs not seldom, though it is avoided by some writers.

B. In most cases complete uncertainty prevails as to the selection or rejection of a mark to indicate the object when definite, as several of the foregoing examples already show; cf. farther: **إِسْكَه جَحْجْجْ** "they

have profaned the sabbath" Aphr. 242, 16, 18, by the side of **ܐܝܬܐ ܕܥܝܬܐ** "have put away the sabbath" *ibid.* 17 (twice); **ܕܬܝ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** S., **ܕܬܝ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** C., **ܕܬܝ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** P. (like Is. 60, 21), cf. Aphr. 41, 10; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** Luke 23, 5 **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** C. S., **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** P. Still, it is usual to have some mark when the object designates a named *Person*; and cases like **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "shall I reckon Habib?" Anc. Doc. 87, 3 are comparatively rare. On the other hand, the object-mark is mostly omitted in the case of Common Nouns with reflex suffixes, *e. g.* **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** Matt. 15, 2; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** Mark 1, 18; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** Mark 2, 9 *sq.*; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** Sim. 272, 1; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "he stretched out his hands" Aphr. 18, 17 (and then **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "and conquered Amalek", with **ܕ**, as being a proper name) &c., and thus, frequently **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "se ipsum" (compare **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "and hated himself and loved God" Ov. 168, 10), although cases like **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "for he judged himself" Ov. 171, 24 do occur.

C. Demonstratives and Interrogatives in the Objective case are sometimes furnished with **ܕ**, and sometimes not: **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** Matt. 24, 2; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "these commandments we have received" Aphr. 484, 14; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "saw (3rd pl.) this sign" Sim. 273 *inf.*; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "eum, qui" Ov. 175, 26, but **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** Aphr. 48, 2; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "when he heard this" Jos. St. 55, 14; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "these fishes they collect" Sim. 274, 1; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "eos, qui" Ov. 211, 2 and elsewhere; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** *ibid.* 214, 7 and elsewhere. So too **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "that which" Aphr. 126, 20, and even **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "set before me, brethren, whatever ye have vowed" Ov. 141, 8, but **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** (Object) Aphr. 145, 13, and thus usually. With **ܕ** (**ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** &c.) **ܕ** preponderates, it is true, but on the other hand it may be wanting.
* It is peculiar that **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "tis, tines" and **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "one" are conceived of as determined. The first two forms when standing as Object, have **ܕ** throughout: **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** Matt. 17, 8; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "he did not even know any one" Sim. 292, 1; and many like cases; **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** Ov. 189 *ult.*; and with still stronger determination: **ܕܬܝܢ ܕܠܚܪܐܢܐ ܕܡܫܝܚܐ ܕܬܝܢ ܕܥܝܬܐ** "they

awaken some one" Moes. I, 103, 28; ⁽¹⁾ cf. *ibid.* 102, 12.— **ܝܡܥܠ ܚܬܒ** *σκανδαλισή ἑνα* Matt. 18, 6; Luke 17, 2; **ܝܡ ܣܐܐ ܚܬܒ ܦܥ ܚܝܒ ܝܚܝܒ** "when he saw one of his fellow-countrymen" Mart. I, 12, 21; comp. Spic. 13, 26 and other passages (but Spic. 14, 25 **ܝܡ ܦܩܠܐ ܬܒ ܦܥ ܐܘܝܝܥ** "whoever kills one of these"); **ܝܬܒ ܝܬܒ ܝܬܒ** "revived the one (f.)" Mart. II, 237 *inf.* (Jac. Sar.); **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "... **ܝܬܒ ܝܬܒ ܝܬܒ** "he sent a Marzbān (Satrap)" Jos. St. 17, 10; 65, 2 (but 64, 1 **ܝܬܒ ܝܬܒ ܝܬܒ**); **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "... **ܝܬܒ ܝܬܒ ܝܬܒ** "that many men take not one wife" Spic. 17, 23 (but 16, 12 **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ**); **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "raised every single one of them" Aphr. 165, 16; **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "he endowed every single one of them" Ov. 166, 18. For **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "they saw a black man" Sim. 333, 6 *ab inf.* (the Lond. Cod. has **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ**). Thus **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "every one" John 2, 25; Ov. 179, 2 and frequently. **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** too is treated like **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "he nominated no other" Ephr. II, 554 F; cf. 555 B. So **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "*alios*" overagainst **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** Ov. 190, 1.

ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ (*of πολλοί*), as an Object, also frequently takes **ܝܬܒ**, e. g. **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "and let us enrich many" Aphr. 105, 10, cf. 124, 17; 134, 12 &c.; also with substantive: **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "and they slew many Persians" Jos. St. 60, 13; still we find also **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "they destroyed many of them" Aphr. 242, 14.

§ 289. The **ܝܬܒ** of the Object may occur by the side of another **ܝܬܒ** of the ^{Object} _{alongside} of another [a true prep.]: **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** *ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον* John 3, 17; **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "the fish brought Jonah safe to dry land" Aphr. 66, 18; **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "and bring the ship to the place of quietness" Aphr. 458, 6; **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "led away the children of Israel captive to Babylon" Aphr. 36, 2; **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "they shall not admit heretics to baptism" Ov. 220, 19; **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "that he bring even the Arians into subjection to the"

⁽¹⁾ Cf. **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "one's knowledge" Ephr. (Lamy) I, 91, 9; **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ** "what is dear to one" Jul. 221, 6 (and thus frequently **ܝܬܒ ܝܬܒ ܝܬܒ ܝܬܒ**) where the determination by means of the personal suffix is clear.

truth of the exalted Trinity" Ov. 193, 13 &c. We have even as many as *three* **Δ**s, and these, besides, depending upon an Inf. with **Δ**, in **ܐܝܢܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "we shall not be ashamed to take this woman under our instruction" Ov. 102, 15; cf. **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον" Acts 13, 2; and **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "but they hired them Balaam, the son of Beor, to curse them" Aphr. 213, 7. In **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "and were wont to call on him for help in their loneliness" Mart. I, 122, 9, **ܕܝܗܝܐ** is indispensable on account of the participle; while in **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "that he may bring them to the service of Christ" Ov. 175, 19, in spite of the second **Δ**, **ܕܝܗܝܐ** occurs in an unusual fashion in room 'of **ܐܝܢܐ**. But of course, alongside of another **Δ**, the **Δ** of the Object is often wanting, *e. g.* **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "and that man gave him that staff" Sim. 272 *inf.* &c.

Double
transitive
Construc-
tion.

§ 290. Examples of double transitive construction: **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** Matt. 7, 9; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** Luke 15, 22; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "he overlaid it with brass" ZDMG XXIX, 109 v. 27 (but v. 26 with prep. **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "overlaid his god with silver"); **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "I asked him of the words" Aphr. 395, 2; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "he showed him the future" Sim. 371 *inf.*; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "laid severe afflictions upon him" Sim. 337, 9; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "he showed them, what" Aphr. 160, 18; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "makes physicians hateful to us" Ephr. III, 658 F; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "show me his Lord" Ov. 296, 2; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "and they stripped me of the splendid apparel" Apost. Apocr. 274, 16 (Gnostic Hymn); **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "caused them to cross the Jordan, and gave it (the land) to them for a heritage" Aphr. 357, 8; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "and it (faith) gave water to drink to those who were athirst" Aphr. 22, 6; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "he caused the children of Israel to inherit the land" Aphr. 20, 4 &c. In several of these examples it is only from the context that one can judge which is the first, and which the second Object; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** might, for instance, mean also "makes us hateful to the physicians"; and **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** might even

more readily suggest the conception "show me to his Lord". Moreover, keeping certain verbs out of view, we do not often, upon the whole, meet with such double transitive constructions, especially with two substantives. The theoretically possible employment of the Aphel as Causative of a transitive verb, which already has an object, is applied only within a limited range. It is doubtful whether both the Objects in a double transitive construction can receive Δ .

§ 291. Apart from the participles treated of in § 280 (ܐܝܬܐ ܠܚܩܝܐ) Passive
with Ob-
ject. "they wear his armour" Aphr. 100, 17; ܐܬܐ ܥܡܝܢܐ ܕܗܝܠܐ "thou art clothed with glory" Aphr. 494, 12 &c.) the transitive construction of the Passive of a Double Transitive is very rare, and indeed wholly confined to certain verbs. Examples: ܐܕܝܡܝܢܐ ܕܝܗܝܠܐ "they shall cover themselves with sackcloth" Aphr. 49 *ult.*; ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "thou didst receive retribution for thy wickedness" 2 Sam. 16, 8, and, differently, ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "they received righteous judgment as a retribution" Aphr. 49, 3⁽¹⁾ (but line 6 ܡܝܠܐ ܕܡܝܠܐ); ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "he was filled with great wrath" Mart. I, 18, 5; ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "he was full of cunning" Aphr. 61, 11 (and so, frequently, with ܐܬܐ and ܡܝܠܐ, but they are also often construed with ܕ). Cases like ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "he incurs [is condemned in] the severe punishment of retaliation" Spic. 14, 26 we have already noticed in § 243.⁽²⁾

§ 292. It must be kept in view here generally, that apart from the personal pronoun, Syriac has no clear mark or form for the Objective, nor even a clear notion of it, so that these Object-relations are at bottom treated always as mere adverbial adjuncts to the verb, whether with or without the preposition Δ . This prep. as an objective sign, is of course distinguished from its other applications, by this circumstance amongst others, that it is bound to disappear, with transformation into the Passive. That the syntactical relation in ܡܝܠܐ ܕܡܝܠܐ is a different one Character
of Object-
designation
in Syriac.

(¹) ܡܝܠܐ "to pay", "to requite" is doubly transitive, cf. Gen. 50, 15; 2 Sam. 16, 8, 12 &c.

(²) The subtle distinctions, which Arabic Grammar makes between these cases and the proper Object-relation, have no significance for Syriac.

from that in **سَمِعَ اِبْرَاهِمَ** might not indeed be demonstrated by means of translation into other tongues, but would be so by means of transposition into the Passive of "Simeon killed Abraham", "Simeon said to Abraham": the former would then read **اَبْرَاهِمَ قَتَلَ سَمِعَ**, the latter **اَبْرَاهِمَ قَتَلَ سَمِعَ**. But in the case of many verbs undoubtedly transitive, the passive construction is quite unusual; and with several verbs there is a measure of uncertainty in distinguishing **لَ**, as an objective sign, from **لِ**, as a dative preposition.

INFINITIVE WITH OBJECT.

Verb-Con-
struction.

§ 293. The Infinitive, just like the finite verb, may have an object subordinated to it. Thus *e. g.* **لِتَقْتُلْنِي** "to kill me" Acts 26, 21, and frequently; **لِتَضَعَهُ اِلَيْهِ** "to put him to death" Anc. Doc. 89, 14; **لِتَخْدُمْنِي** "to serve me" Ezek. 44, 13 &c. (cf. the forms with **وَقَدْ**, **وَقَدْ** § 191); besides cases like **لِتُعَلِّمَهُم** "to teach them" Ex. 24, 12; **لِتَسْمَعُنَّهُمْ** "to hear them" Ps. 34, 15 &c.

With other nouns, nearly all the cases noted in § 288 may be illustrated also by the Infinitive. It is rather a favourite practice to place the Object before the Inf. with **لَ**.

(a) Without being determined: **لِتَضَعَهُ قَبْلَ** "ἐγείραι τέκνα" Matt. 3, 9; **لِتَضَعَهُ** "to set in order many things" Jos. St. 81, 11 &c.

(b) Determined: (1) **لِتَأْخُذَ كُلَّ ثَلَاثَةِ سَنَةٍ** "to take the entire treasure of the king" Aphr. 199, 10; **لِتَجْعَلَ اَحْسَنَ** "thou canst make good the dreams" Joseph 31, 11 [Ov. 284, 16]; **لِيَكُنْ لِي** "I have been ordered to have this done" Jos. St. 3, 21; **لِتَعْلَمَ وَتَفْهَمَ** "to learn and understand the investigation of words is an admirable thing" Aphr. 446, 15.—(2) **لِتَقْتُلَنِي** "to kill myself" Ps. 40, 14; **لِتَخْدُمَ** "to tend his people [as a flock]" Aphr. 193, 6; **لِتَعْلَمَ** "thou canst understand the saying of our Lord" Aphr. 71, 6; **لِيَكُنْ لِي** "they wanted to keep fast hold of the Astabedh" ["general"] Jos. St. 89, 8.—(3) **لِتَجْعَلَ**

“to curse the earth” Gen. 8, 21; **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “to despoil the man” Aphr. 130, 3; **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “*nam voluntatem illam magnam et sanctam non est quod possit retinere*” Spic. 20, 24.—(4) **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “to understand this word” Aphr. 70, 4.

§ 294. Together with these, there are cases in which the object Noun-Con-
struction. clearly comes into genitive relation with the Inf. This can happen with personal pronouns only. Very rarely does it occur with the 1st sing.: **ܐܬܝܠܥܝܠ** “to make me clean” Matt. 8, 2, P.; Luke 5, 12 P.; in the former of which places C., and in the latter S., read **ܐܬܝܠܥܝܠ**. It is found rather more frequently with the 3rd pl.: **ܐܬܝܠܥܝܠ** “to burn them up” Ov. 126, 2 (instead of **ܐܬܝܠܥܝܠ**); **ܐܬܝܠܥܝܠ** “to deliver them up” Mart. I, 153, 15; **ܐܬܝܠܥܝܠ** “to render them (f.) ineffectual” John van Tella (Kleyn) 46, 12; **ܐܬܝܠܥܝܠ** “to make them (f.)” Aphr. 319, 5; **ܐܬܝܠܥܝܠ** “to preserve them (f.)” *ibid.* line 6.

INFINITIVE ABSOLUTE.

§ 295. The [indeterminate] general object,—the Inf. Abs.—is not Placed
before the
Verb. of uncommon occurrence with Transitive and Intransitive, Active and Passive verbs. A definite object may also stand alongside of it. This Inf. serves to give more emphasis to the verb, by contrasting the action with some other one, or by giving expression to its intensity. Of course this emphasis has frequently become very trifling. Examples: **ܐܬܝܠܥܝܠ** “that he builds up” Aphr. 201, 5 (in antithesis to ‘throwing down’); **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “for teachers are asked questions; they do not ask them” Spic. 1, 17; **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** *μόνον πύστος* Luke 8, 50 C. (= Aphr. 21, 1; P. S. without Inf.); **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “even when they are victorious” Jos. St. 15, 18; **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “the prophet was very sorry” Aphr. 453, 11; **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “but they destroyed (what he had built)” Aphr. 10, 20; **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “overthrow it” Aphr. 201, 6; **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “and while they are continually bestirring themselves” Aphr. 497, 7; **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ** “but saw no man” Sim. 304 mid.; **ܐܬܝܠܥܝܠ ܐܬܝܠܥܝܠ**

the Inf. Abs. might stand. Examples: **ܐܢܬܝܢܐ ܐܝܬܝܢܐ ܐܝܬܝܢܐ ܐܝܬܝܢܐ** “Antioch experienced a violent earthquake” Land III, 244, 18; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “he died an evil and painful death” Sim. 333, 3 (a construction like this is common with **ܕܡܬܐ**); **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “then was it destroyed for the last time” Aphr. 399, 6; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “he had been well brought up” Ephr. I, 110 E; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “lo, I have blessed thee with a manifold blessing” Joseph 297, 9; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “for lo, I have twenty times been slain” Mart. I, 253 *ad inf.*; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “for not once only shall he be put to death, or five times, or ten times” Mart. I, 246, 9; ⁽¹⁾ **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “that they circumcise the heart of stone with the circumcision which is not [made] with hands” Ov. 125, 26; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “to put to death” Spic. 17, 20 (where the Abstract is employed to keep two infinitives from coming together). An Abstract occurs alongside of the Inf. Abs. in **ܕܡܬܐ ܕܡܬܐ** “thou art suffering a sad death” Simeon of Bēth Arshām (Guidi) 9, 10 = Knös, Chrest. 39. An abstract noun of allied meaning, but from a different root, appears in an exceptional way in **ܕܡܬܐ ܕܡܬܐ** “when men lie down in this sleep” Aphr. 170, 12; and **ܕܡܬܐ ܕܡܬܐ** “they fell asleep” Joseph 105, 11.

Such an Abstract noun may also be represented, where the connection is clear, by the relative **ܕܡܬܐ** referring thereto, or by a personal suffix: **ܕܡܬܐ ܕܡܬܐ** “the feeble reprimand which he employed” Aphr. 262, 5; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “the wicked murders in which men destroy their brethren” Ov. 132, 14; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “the blessings with which thou hast blessed me” Joseph 201 *ult.*—202, 1 [= Ov. 299, 9—10]; **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** “the fast which they kept” Aphr. 49, 12, and frequently; and so **ܕܡܬܐ ܕܡܬܐ** “they kept it (the fast)” Aphr. 44, 5. Cf. farther—where the words are from different roots—**ܕܡܬܐ ܕܡܬܐ** “the offence, which they committed against thee” Sim. 295, 2.

(1) A later recension for liturgical purposes substitutes a more convenient construction, with the preposition: **ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ** *Offic. Sanctor. Maron. Hyemal.* (Romae 1656) p. 366b (cf. *Aestiv.* 74b *ult.*).

ἰδοὶ seems also to stand after adverbs and adverbial qualifications, when these constitute the real predicate, *e. g.* **ἰδοὶ ἡμεῖς** “ὅτι μεθ’ ὑμῶν ἤμην” John 16, 4; **ἰδοὶ ἡμεῖς** “ἐν τῷ κόσμῳ ἦν” John 1, 10; **ἰδοὶ ἡμεῖς** “ἐκ τοῦ κόσμου ἦτε” John 15, 19 (followed by **ἡμεῖς** with *h*, because it precedes the predicate) &c.:—but, throughout, **ἰδοὶ** with *h* has the meaning “became, happened” (*ἐγένετο*): **ἰδοὶ ἡμεῖς** “ὁ κόσμος δι’ αὐτοῦ ἐγένετο” John 1, 10 (**ἰδοὶ ἡμεῖς** would mean “was in his hand”); **ἰδοὶ ἡμεῖς** “ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα” John 8, 41; **ἰδοὶ ἡμεῖς** “ταῦτα ἐν Βηθανίᾳ ἐγένετο” John 1, 28; **ἰδοὶ ἡμεῖς** “πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο” John 10, 35; **ἰδοὶ ἡμεῖς** “and there was darkness” Gen. 15, 17 &c.

[illegible]

πίνῃ Matt. 24, 48—49; and quite independently **هَإِذَا هُمْ يَدْخُلُونَ**, literally following the text *ἔσονται ἀληθινοὺς* Matt. 24, 41. With the subject-pronoun attached to the participle, thus **يَدْخُلُونَ** **وَيُطَهَّرُونَ** “if only we may enter and be blessed by thee” Sim. 308, 1; **تَذَكَّرْ** **وَأَمَّا** **تَذَكَّرْ** **وَأَمَّا** **تَذَكَّرْ** “thou shalt remember the oath” *ibid.* 323, 2. So too with Part. Pass.: **يُطَهَّرُونَ** **وَيُطَهَّرُونَ** **وَيُطَهَّرُونَ** *ἐκβαλλομένους* *ἐξ* *ω* Luke 13, 28; **يُطَهَّرُونَ** **وَيُطَهَّرُونَ** **وَيُطَهَّرُونَ** “that they are continually taken up with fasting” Ov. 177, 2; **يُطَهَّرُونَ** **وَيُطَهَّرُونَ** **وَيُطَهَّرُونَ** “stand” Spic. 17, 17; **يُطَهَّرُونَ** **وَيُطَهَّرُونَ** **وَيُطَهَّرُونَ** “it shall be made and prepared and placed at the door” Sim. 377, 8.

Rem. On **يُطَهَّرُونَ** with other verbal forms v. §§ 261; 263; 268; 277; 278 B.; 279 B.; cf. farther §§ 260; 324 E.; 338 C. On **يُطَهَّرُونَ** with the Inf. v. § 286, and with adverbs § 308.

E. **يُطَهَّرُونَ**.

Preliminary
Observations.

§ 301. **يُطَهَّرُونَ** and its negative **يُطَهَّرُونَ** **لَا** or **يُطَهَّرُونَ** (§ 199) are, in their syntax, essentially alike. In the matter of Tense, **يُطَهَّرُونَ** (as Noun) resembles the Part.; when it is strengthened by an enclitic **يُطَهَّرُونَ**, the resulting combination then answers to that of the Part. with **يُطَهَّرُونَ**; thus **يُطَهَّرُونَ** **يُطَهَّرُونَ** is nearly equal to “*erat*”. This **يُطَهَّرُونَ** does not necessarily require to be inflected according to gender and number, seeing that **يُطَهَّرُونَ** is properly a masculine substantive in the sg.

With separate
Personal
Pronouns.

§ 302. Sometimes **يُطَهَّرُونَ**, and more rarely **يُطَهَّرُونَ**, is found with the independent personal pronoun following: **يُطَهَّرُونَ** **يُطَهَّرُونَ** “and I am no longer in being” Job 7, 21; **يُطَهَّرُونَ** **يُطَهَّرُونَ** “they are not there”, “they are not in being” Jer. 10, 20; Ephr. II, 554 C.; III, 419 A.; Ephr. Nis. p. 62 v. 88; Jul. 177, 15; varied by **يُطَهَّرُونَ** **يُطَهَّرُونَ** *οὐκ εἰσὶ* Matt. 2, 18 C. (P. S. **يُطَهَّرُونَ** **يُطَهَّرُونَ**); **يُطَهَّرُونَ** **يُطَهَّرُونَ** “*non sunt qui veniant*” Ephr. III, 418 E; **يُطَهَّرُونَ** **يُطَهَّرُونَ** “those who are not in being” (set overagainst **يُطَهَّرُونَ** **يُطَهَّرُونَ**) Aphr. 274, 6; **يُطَهَّرُونَ** **يُطَهَّرُونَ** **يُطَهَّرُونَ** “and if for the moon they do not exist” Ov. 70, 3 (for which l. 1 **يُطَهَّرُونَ** **يُطَهَّرُونَ**); **يُطَهَّرُونَ** **يُطَهَّرُونَ** “in the trouble of man they are not [involved]” Ps. 73, 5. **يُطَهَّرُونَ** is a mere copula in the original passage **يُطَهَّرُونَ** **يُطَهَّرُونَ**; “who are you Christians” Land III, 258, 17 (so in **يُطَهَّرُونَ** **يُطَهَّرُونَ** “they are his agents” Land

§ 303. Far more common is the combination of **أنا** with possessive suffixes for the 1st and 2nd persons; while for the 3rd person **أنا** is used either alone, or with the possessive suffix. The usage here, in some meanings, is made to follow strict rules; in others it varies.

The bare form predominates also with א in the signification “belongs to”, “is the property of”: **וְאֵין לָךְ** “when thou hast something” Prov. 3, 28; **וְאֵין לְכָל אֶחָד מִכֻּלָּם** *panti tō ēxonti* (“unto every one which hath”) Luke 19, 26; **וְאֵין לְכָל אֶחָד מִכֻּלָּם** “whoever has anything denies it, and whoever has nothing, struggles to get possession of something” Spic. 47, 2. In none of these three examples is there any definite subject. Compare **וְאֵין לְכָל אֶחָד מִכֻּלָּם** “he has to do with the judge” Isaac II, 42, 104. Farther, **וְאֵין לְכָל אֶחָד מִכֻּלָּם** “he, who has it (**מִכֻּלָּם** the possession) and loses it, does not find it again, and he, who has it not and runs after it, does not overtake it” Aphr. 356, 2; **וְאֵין לְכָל אֶחָד מִכֻּלָּם** “they had golden ear-rings” Judges 8, 24; **וְאֵין לְכָל אֶחָד מִכֻּלָּם** “but he had believing parents” Sim. 268; **וְאֵין לְכָל אֶחָד מִכֻּלָּם** “and his

beauty was unbounded" Sim. 272, 13; **ܩܝܠܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ** "who had a daughter" Sim. 273, 12; **ܕܠܐ ܡܪܝܬܐ ܕܡܪܝܬܐ** "for all distresses there are remedies" Aphr. 135, 3 &c.

Very rarely occur cases like **ܕܡܠܟܐ ܕܡܠܟܐ** "but we have liberty in ourselves" Spic. 13, 4.

With other prepositions or adverbs likewise, the bare form **ܕ** appears freely, although **ܕ** with suffixes often occurs too, especially when it comes after the prepositional phrase. In such combinations the signification is indeed gradually passing into that of the pure copula: **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** *ἐν ἀρχῇ ἦν ὁ λόγος* John 1, 1; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "for in every land and among every people there are rich and poor" Spic. 18, 4; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "in whom is knowledge" Spic. 3, 11; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "there is no strength in the wicked man to stand against the good" Aphr. 182, 4; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "Judas is not with them" Aphr. 65, 2; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "all that is upon me" Spic. 3, 21; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "and with whom is no truth" Aphr. 182, 13; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** Spic. 14, 1 &c.—**ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** *هنا فتتلفى* "the filth of sin which is in the villages" Ov. 116, 7 (parallel to **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "the sin which is in the streets of the towns" line 6); **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** *... بقص* "all faults ... are in me" Ov. 141, 4; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "God was in them" Aphr. 70, 6; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "the brethren who are in the convents" Ov. 213, 11 (alongside of **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "the monks who are in their districts" Ov. 216 ult.); **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "she, who is in the midst of the sea" Apost. Apocr. 274 *paen.* (Gnostic Hymn); **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "for upon the top of high places is Wisdom" Prov. 8, 2; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "from those who were with him" Ov. 162, 14; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "if it had been always with him" Aphr. 128, 3; **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "the solution of which is not with us" Ephr. III, 687 C. &c.

ܕ occurs constantly with the suffix, when it is merely the copula; thus in cases like **ܕܠܐ ܕܡܠܟܐ ܕܡܠܟܐ** "this is nothing else

(1) Read thus.

save the sword of Gideon" Judges 7, 14; **יִשְׂרָאֵל בֶּן־חֲמִשָּׁנִים וָשֵׁשׁ** "Joseph was fifty-six years old" Aphr. 465, 11 (in the parallel passages merely **יִשְׂרָאֵל**); **יִשְׂרָאֵל בֶּן־חֲמִשָּׁנִים וָשֵׁשׁ** "but this blessed Rabbūlā was from his childhood a heathen [had been brought up as a heathen]" Ov. 160, 11; **יִשְׂרָאֵל בֶּן־חֲמִשָּׁנִים וָשֵׁשׁ** "his work there, however, was only this" Ov. 168, 15; **וְהַיְיָבִיטָהּ** "and her inward part, which is wasted, is Jerusalem" Aphr. 98, 9; **וְהַיְיָבִיטָהּ** "and the sons of peace are the brethren of Christ" Aphr. 305, 5 &c.

With suff. of the 1st and 2nd person: **אִנִּי וְאַתָּה** "I and thou" *ὁμις ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ* John 8, 44; **אִנִּי וְאַתָּה** "if thou art willing, so are we" Aphr. 493, 18; **אִנִּי וְאַתָּה** "as long as we are still in the world" Ov. 195, 19; **אִנִּי וְאַתָּה** "I am a Christian" Moes. II, 73, 18; **אִנִּי וְאַתָּה** "as I was" ZDMG XXIX, 116 *paen.*; **אִנִּי וְאַתָּה** "we are robbers" Sim. 365 mid.; **אִנִּי וְאַתָּה** "we are no magicians" Mart. I, 182, 3; **אִנִּי וְאַתָּה** "as thou art now also the head" Jul. 18, 3; **אִנִּי וְאַתָּה** "in what anxiety and fear you were" Jul. 21, 15.

§ 304. Examples of the uninflected state of **אִנִּי** with **אִנִּי**: **אִנִּי וְאַתָּה** "she had an handmaid" Gen. 16, 1 (Ceriani **אִנִּי**); **אִנִּי וְאַתָּה** "but there were no brethren, who dwelt there" Sim. 286 mid.; **אִנִּי וְאַתָּה** "other things which he had" Sim. 276, 7; **אִנִּי וְאַתָּה** "and in the midst of the fire was the form of four beasts, and every one had four faces" Moes. II, 98 v. 358; **אִנִּי וְאַתָּה** "there was no water" Aphr. 452, 13 (var. **אִנִּי**); **אִנִּי וְאַתָּה** "the gleaners, the poor and the strangers, who were there" Sim. 276 *inf.* Often too in translations from the Greek **אִנִּי** alongside of **אִנִּי**.

§ 305. That **אִנִּי** answers, as regards syntax, to the Part. (of **אִנִּי**), **אִנִּי** employed like a Participle; and with Forms of **אִנִּי**. is shown also in constructions like **אִנִּי וְאַתָּה** "before I was in existence, thou didst fashion me" Ephr. III, 342 E; **אִנִּי וְאַתָּה** "he sold all that he had" Ov. 165, 24; **אִנִּי וְאַתָּה** "they learned where and how he was" Ov. 169, 23; ...

ܐܒܝܐ ܐܒܝܐ “when I was a boy, . . . I saw” Ov. 154, 10 (cf. § 275). Accordingly the word has been combined, like a participle, even with the Impf. of ܐܒܝܐ (§ 300): ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ John 5, 26 C.; ܐܒܝܐ . . . ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ “in order that he may be an example for us” Ov. 159, 7; ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ “that he may not be” Ov. 62, 22; ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ . . . ܐܒܝܐ ܐܒܝܐ “that the discourse may be about a great change” Jos. St. 92, 4; ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ “that in all the churches there may be a Gospel in separate parts [i. e. a book of the Gospel arranged in the original order], and that it be read” Ov. 220, 4; ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ “gave to us that we should be, as it were, of him” *Regulae Monasticae* ed. Chabot (*Accad. dei Lincei*, Rend. 1898, 41, 15), and thus, frequently,—particularly in translations from the Greek. Jacob of Edessa has the word with a purely future signification (Epist. 13 ed. Wright p. 11, 7): ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ “God, who was, and is, and shall be for ever” So even ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ “so that they even had life and great reasoning power” Moes. II, 104 v. 444. With the Part.: ܐܒܝܐ ܐܒܝܐ “cursed is the opinion which exists” Ephr. III, LIII *ad inf.* One translator ventures even upon ܐܒܝܐ ܐܒܝܐ Lagarde, Reliq. 21, 23, 24.

ܐܒܝܐ with
Infinitive
and com-
plete
Clauses.

§ 306. On ܐܒܝܐ with the Inf. v. § 286. So too ܐܒܝܐ ܐܒܝܐ “which could feel without the soul” Moes. II, 92 v. 242; ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ “a chosen vessel shall he become [*lit.* is it to him that there be of him]” Sim. 278 *ad inf.*, where *Cod. Lond.* has merely ܐܒܝܐ; and thus frequently.

ܐܒܝܐ
“to have”.

§ 307. When translators put ܐܒܝܐ for ܐܒܝܐ (also ܐܒܝܐ for ܐܒܝܐ “he is” [of circumstance or condition]), they sometimes furnish the object of ܐܒܝܐ in the Syriac with ܐܒܝܐ also: thus even ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ Matt. 26, 11 (S. is different); John 12, 8.

ܐܒܝܐ and
ܐܒܝܐ with
Adverbs of
Quality.

§ 308. Sometimes ܐܒܝܐ,—and even ܐܒܝܐ,—is combined with adverbs of quality instead of adjectives: ܐܒܝܐ ܐܒܝܐ ܐܒܝܐ “if the word is true” Deut. 13, 14; and frequently in translations such as ܐܒܝܐ ܐܒܝܐ “they are in an evil case” Euseb. Theoph. 2, 84 (towards the

end), &c.—ܐܝܬܐ ܠܗ ܕܝܠܐ “it would be better for him” Ephr. in Zingerle’s Chrest. 257, 8; ܐܝܬܐ ܠܗ ܕܝܠܐ ܐܝܬܐ ܠܗ ܕܝܠܐ “and his coming was not in vain” Aphr. 150, 15; ܐܝܬܐ ܠܗ ܕܝܠܐ ܐܝܬܐ ܠܗ ܕܝܠܐ “and it went badly with them in the end” Aphr. 293, 5; ܐܝܬܐ ܠܗ ܕܝܠܐ ܐܝܬܐ ܠܗ ܕܝܠܐ “our chastenings were manifold” Jos. St. 4, 14.

§ 308^b. A very rare construction and one pronounced by BA ܐܝܬܐ no. 650 to be old and rude, is ‘ܐܝܬܐ = simple ܐܝܬܐ: ܐܝܬܐ ܠܗ ܕܝܠܐ ܐܝܬܐ. ܐܝܬܐ, “and the writing is thus” Land III, 327, 24; ܐܝܬܐ ܠܗ ܕܝܠܐ ܐܝܬܐ ܠܗ ܕܝܠܐ “whether this observance comes from the time of the Apostles” Jac. Ed. in Lagarde, *Rel. Jur. Syr.* 144, 4. Cf. BB p. 151, 4.

II. THE SENTENCE.

1. THE SIMPLE SENTENCE.

A. THE SIMPLE SENTENCE IN GENERAL.

§ 309. The Nominal sentence,—that is, the sentence which has a Nominal
Sentence.
Verbal
Sentence. Substantive, an Adjective, or an Adverbial expression as a predicate,—is not very sharply distinguished in Syriac from the Verbal sentence. The Participle,—becoming a pure Verbal form, but yet betraying its Nominal origin—, which is widely employed as a predicate, and ܐܝܬܐ which in like manner comes near to the Verb, mark stages of transition from the Nominal sentence to the Verbal sentence; while on the other hand sentences with the Substantive verb ܐܝܬܐ can scarcely be regarded as truly Verbal sentences. Farther the inner constructions severally of Nominal and Verbal sentences in Syriac do not greatly differ.

§ 310. A Nominal predicate, when set beside a Subject—without Copula
wanting. a copula—may form a sentence, just like a verb: ܐܝܬܐ ܠܗ ܕܝܠܐ “love (is) far removed from vainglory” Aphr. 256, 14 (v. farther examples, with Predicative Adjective § 204 A, and with Participle § 269 *sqq.*); ܐܝܬܐ ܠܗ ܕܝܠܐ “love is light” Aphr. 257, 22; ܐܝܬܐ ܠܗ ܕܝܠܐ

אֲנִי וְהַיָּשָׁרִים הֵם לֶחֶם הָאֲדָמָה “for the just and the upright are the salt of the earth” Aphr. 457, 5; מִי אֵלֶּם “who are these?” Sim. 271 mid.; מִי אֵלֶּם “what then is this?” Aphr. 13, 12; and frequently מִי אֵלֶּם “who is?”; מִי אֵלֶּם “what is?”; הֵנּוּ “this is” &c. It occurs, though rarely, with the Part., as in אֲנִי וְהַיָּשָׁרִים תָּמִיד “the just and the upright are always found on the earth” Aphr. 455, 11; 457, 2; אֵלֶּם “these chastenings are sufficient” Jos. 5, 16.

§ 312. A. When the subject is a personal pronoun, it is sufficient to set it down once; and in fact it stands oftenest as an enclitic after the most important word in the predicate: אֲנִי “I am innocent” Job 33, 9; אֲנִי “we are thy people” Aphr. 488, 9; אֲנִי “am I then my brother’s keeper?” Gen. 4, 9; אֲנִי “if thou art wise” Prov. 9, 12; אֲנִי אִלֹּהִים אֲנִי אִלֹּהִים “that thou art either God, or the son of God” Addai 3 ult.; אֲנִי “ye are the sons of Cain” Aphr. 331, 9; אֲנִי “he is my brother” Gen. 20, 5; אֲנִי “that he is the Son of God” Ov. 163, 12; אֲנִי “she is precious” Prov. 3, 15; אֲנִי “she is a tree of life” Prov. 3, 18; אֲנִי “that they are the disciples of Christ” Ov. 177, 4 &c. For 1st and 2nd Pers. cf. the Participial forms, § 64.

Personal
Pronoun
as Subject.

In the case of two Participles, the Subject pronoun does not need to be repeated, *e. g.* אֲנִי וְהַיָּשָׁרִים אֲנִי וְהַיָּשָׁרִים Matt. 11, 4 P. (C. אֲנִי וְהַיָּשָׁרִים אֲנִי וְהַיָּשָׁרִים); אֲנִי וְהַיָּשָׁרִים אֲנִי וְהַיָּשָׁרִים “thou art exceeding angry and wrathful” Jesussabran (Chabot) 554, 11; אֲנִי וְהַיָּשָׁרִים אֲנִי וְהַיָּשָׁרִים “from me you receive nothing, and depart” John. Eph. 399, 15.

B. It is far less common for the pronoun of the 1st and 2nd person to stand alone at the commencement. A certain emphasis is usually conveyed in that arrangement: אֲנִי “when I was still but a little boy” Apost. Apocr. 274, 9 (Gnostic Hymn); אֲנִי “whilst thou art uplifted, vainglorious and proud” Aphr. 270, 8; similarly ll. 10, 11; אֲנִי “for thou art waiting and hoping” Aphr. 341, 6; אֲנִי אֲנִי אֲנִי Luke 10, 24 P. S. (C. אֲנִי אֲנִי אֲנִי) immediately after אֲנִי אֲנִי אֲנִי & אֲנִי אֲנִי אֲנִי Matt. 10, 20 P. S.;

ܐܢܬܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ (a question) John 4, 35 P. S.* (C. ܐܢܬܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ); ܐܢܬܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ Matt. 23, 14 C. S. (P. ܐܢܬܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ); ܐܢܬܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ John 4, 32 C. (P. S. ܐܢܬܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ); ܐܢܬܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ ܐܬܝܬܝ ܥܝܢܝܝܐ “and I acquire knowledge and understanding” Prov. 8, 12 &c. So in S. farther, Matt. 13, 17; Luke 22, 29 and 70; Luke 10, 24. With the 3rd pers. this is more frequent: ܐܢܬܐ ܐܬܝܬܝ ܥܝܢܝܝܐ “and she leaped” Sim. 273 *inf.* (Cod. Lond. adds ܐܢܬܐ) &c.

C. The personal pronoun as Subject is very commonly placed at the beginning, and then repeated enclitically before or after the leading word in the predicate, so that this second form constitutes the copula: **أَنَا أَنَا** "I am the Lord", occurring often; **أَنَا دُخَانٌ وَأَسْفُودٌ** "and I am dust and ashes" Gen. 18; 27; **أَنَا كَأَنْتَ** "I am as thou" Job 33, 6; **أَنَا أَنَا** **ἐγώ εἰμι ὁ Χριστός** Matt. 24, 5; **سَيِّدُنَا سَيِّدُنَا** "we are the sons of Abraham" Aphr. 331, 5 (l. 15 **قَبْلَ** **سَيِّدُنَا**); **أَنَا جَمْعُ مِسْكِينٍ نَحْنُ** **أَنَا قَاتِلٌ بِوَيْهَامِ يَدِيهِ** **أَنَا قَاتِلٌ بِنَهْيِهِ**; **أَنَا** "surely thou, Sennacherib, art an axe in the hands of him who hews, and a saw in the hands of him who saws therewith" Aphr. 82, 2 (l. 4 **أَنَا** **وَإِنَّكَ أَنْتَ أَعْوَجٌ** "and art a rod for striking with"); **أَنَا** **أَنَا** **أَنَا** **σὺ μετὰ τὸν πατέρα** **τίς εἶ**" John 1, 19; **أَنَا** **أَنَا** **أَنَا** **μὴ σὺ μετὰ τὸν πατέρα ἡμῶν**" John 8, 53 &c. In particular this use is often found with the Part. as in **أَنَا** **أَنَا** &c. So **أَنَا** **أَنَا** **ἐγώ εἰμι** "it is I" Matt. 14, 27, and elsewhere. So too when the pronoun of the 3^d person stands for the subject, the same word is frequently subjoined as the copula, and in fact the two are often directly combined: **هُوَ هُوَ** **رَأْسُ كُلِّ خَلْقٍ** "he is the chief of all created things" Job 40, 19; **أَنَا** (or **أَنَا**) **أَنَا** "she is the woman" Gen. 24, 44; **أَنَا** **ὅτι αὐτός ἐστιν ὁ Χριστός** Matt. 16, 20; cf. John 4, 29.

D. But the pronoun of the 3rd person often appears too in the enclitic form as a copula with the 1st and 2nd persons as Subject: **אני ה' אלהיך** "I am thy son" Gen. 27, 18; **אתה ה' צפיתי** "thou art my hope" Job 31, 24; **אתה ה' אמי** "thou (f.) art my confidence" *ibid.*; **אתה ה' עמנו** *sū ēl ō Xristós* Matt. 16, 16 (cf. 26, 63); **אנחנו ה' עםך** "we are the people of God" Aphr. 331, 4 and 15 (cf. *supra* C);

§ 313. The Copula may farther be expressed by **أنا** with suffix **أنا** as
 (§ 303), while **أنا** does not represent a proper copula, seeing that it is
 always an actual Tense form. But in all these cases the language has
 a wide choice among various modes of expression. Instead of the two
 forms cited in § 312 C for “we are the sons of Abraham”, viz:—**أنا**
أنا and **أنا**, the sentence might also have run
 thus: **أنا** or **أنا** or merely **أنا** or,—
 slightly emphasizing the subject,—**أنا**.

§ 314. The omission of the subject, when it may be understood
 from the connection, takes place not only with Participles, which pass
 over to the category of verbs (§ 253), but in certain cases also
 with Adjectives. Thus in particular, in short accessory clauses, *e. g.*:
 ܐܢܬܗܢ ܕܢܚܝܚܐ “who are in need” (“to whom it is insufficient”) Ov.
 217, 14; ܡܠܐ ܕܗܘܐ ܕܡܪܝܬܐ “what he was due” Matt. 18, 30; ܕܝܠܝܢ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ Luke 1, 22; ܕܡܪܝܬܐ ܕܡܪܝܬܐ Luke 2, 5; ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ “and when he was on the point of entering, he saw” Sim. 271 mid.
 (and frequently thus with ܕܡܪܝܬܐ) &c. Farther in short sentences, rhetorically
 pointed with ܐܢܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ “of those who were killed I have written to thee, and (it is) true [on the
 Fem. v. § 254 C]; those who were stoned I have signified to thee, and
 (it is) to be relied upon” Mart. I, 120, 9; ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ “they struck him, and (he was) cheerful, lashed
 him, and (he was) proud, lacerated him and (he was) pleased” Moes. II,
 56 v. 124; ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ “lacerating combs
 (were) in his sides, lashes on his back, and (they were) trifling to him”
ibid. 57 v. 175; ܡܪܝܬܐ ܕܡܪܝܬܐ “and (he is) in need of alms” Aphr.
 8 ult.; ܡܪܝܬܐ ܕܡܪܝܬܐ “and for avarice (that is) but little” Aphr. 268, 5
 (where there are additional examples). Farther ܡܪܝܬܐ ܕܡܪܝܬܐ “for
 they are circumcised and uncircumcised” Aphr. 204, 4 (where the Part.
 influences the Adj.);— ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ “but over some
 things they have power, and over others none” Spic. 9, 23; cf. 10, 22.

like **عَنْزِلُ يَدْعُهَا كَهَكَ مَقْسِلًا** “the clear light,—that is Christ” Aphr. 14, 10; **مَعْدَايَا فِي أَوَّلِ أَوَّلِ مَعْدَايَا** “the foundation,—that is the beginning of the whole building” Aphr. 7, 2 &c. But a like course is followed also in the most diverse grammatical relations⁽¹⁾: **أَنْجَبَ إِلَى مَعْدَايَا مَعْدَايَا مَعْدَايَا** “to all these their purity was a complete fast” Aphr. 45, 17; **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “of this great city the king of Assyria laid the foundations” Moes. II, 63 *inf.*; **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “now the ram’s horns are broken” Aphr. 83, 20; **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “for in Jacob’s prayer the mystery was prefigured, of...” Aphr. 63, 17; * **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “for Abel’s offering was accepted for the sake of his faith” Aphr. 18, 4; **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “and whoever is not ashamed,—his wound is healed (= **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا**) Aphr. 136, 3; **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “and those who press on and approach him, into their secret ears his savour distills” Aphr. 449, 15; **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “on all that garment, which was wrapped about his body ... appeared ... only one single colour” Ov. 165, 7, and frequently thus with longer or shorter relative sentences: **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “I have this to say” Aphr. 486, 5; **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “since we stand high, the whole people look to us, and let themselves be guided by us” Ov. 173, 11 &c. With Demonstrative pronoun: **أَنْجَبَ مِنْ مَعْدَايَا مَعْدَايَا** “the sheep which has been lost out of all the flock,—about it the shepherd has anxiety” Aphr. 142, 10.

CONCORDANCE OF THE PARTS OF THE SENTENCE.

§ 318. The words **مَعْدَايَا** “villages”, **مَعْدَايَا** “asses”, and **أَنْجَبَ** when it signifies “men”, are regarded as true plurals and are always construed with plural forms. The collective nouns denoting animals vary. Thus

Collectives
as Sing.
and Plur.

(1) In short sentences, however, it is comparatively rare.

(2) Read thus.

إِجْتَبَا “small cattle” is sometimes sing., sometimes plur., cf. جَتَبَا “my sheep were scattered” Mart. I, 47, 9 (followed by a number of other verbs in the sing.), along with بِحَدَثِ قَتَبَا “put his sheep in heat, that they might multiply” *ibid.* 46, 5 &c. It is exactly the same with حَبَبَا “larger cattle”: sing. in Ov. 93, 19; pl. in Ov. 79, 18 sq. Others, like جَمَبَا “a herd”, زُفَلَا “vermin” are wholly or preponderatingly singular.

The collective nouns which denote persons, are at first construed as singular; yet they may also be treated as plural, and so may other words which only in a transferred meaning denote a collection of persons, like اِلْأَلَا “a land”, مَدَبَتَا “a city”: their attributive adjuncts remain, however, in the sing. Examples:—سَاوَه جَفَلَا “the people saw” Ex. 32, 1; اِنْبَا جَفَلَا: ἀπογράφειν πασαν τὴν οἰκουμένην Luke 2, 1 S. (P. اِنْبَا جَفَلَا: اِنْبَا جَفَلَا); اِنْبَا جَفَلَا: اِنْبَا جَفَلَا “the people of the Jews are proud of it, and glory in it” Aphr. 231, 12 [pl.], along with اِنْبَا جَفَلَا: اِنْبَا جَفَلَا “in which in vain the people of Israel glory” [sg.] *id.* 242, 4; اِنْبَا جَفَلَا: اِنْبَا جَفَلَا “the foolish [sg.] people, who had not received [pl.] . . . he uprooted and dispersed” Aphr. 184, 3 (and construed frequently thus, as sing. and as pl. [in the same sentence]); اِنْبَا جَفَلَا: اِنْبَا جَفَلَا “and the clergy surrounded him” Ephr. III, XLIII *inf.* [pl.] (usually sing.); اِنْبَا جَفَلَا: اِنْبَا جَفَلَا “for all that land came” Sim. 322, 12; اِنْبَا جَفَلَا: اِنْبَا جَفَلَا “all the people (‘tout le monde’), who were there, cried out” Sim. 383, 13 (*Cod. Lond.* اِنْبَا جَفَلَا: اِنْبَا جَفَلَا); اِنْبَا جَفَلَا: اِنْبَا جَفَلَا . . . اِنْبَا جَفَلَا “when the whole city . . . was sitting there” Land II, 55, 18; اِنْبَا جَفَلَا: اِنْبَا جَفَلَا “what were left [*reliquiae*] of the blessed band of the three thousand were crowned (suffered martyrdom)” Moes. II, 71, 30; and many other instances. Even اِنْبَا جَفَلَا: اِنْبَا جَفَلَا “a third part (f. sg.) of her inhabitants” Jul. 38, 25—is treated as a pl. masc. In the greater number of such cases, a plural, following in the Genitive, or a مَدَبَا, مَدَبَا, placed in apposition, tends to effect a plural construction, but yet the influence is not quite obligatory, cf. اِنْبَا جَفَلَا: اِنْبَا جَفَلَا “all this host without number surrounded it [Edessa]” Jos. St. 60, 6 (contrasted with اِنْبَا جَفَلَا: اِنْبَا جَفَلَا

Plur. in
Phrases
with .

sentences as a plural: **وَحِيدَهُمْ وَأَجِبَ سِئًا فِي أَجِبَ لَا يُقَاتِلُ** “and among these there is no single one of them” Spic. 14, 5; **وَسِئًا خَصِيصًا لَا خَرْبَ** “and no one of them resists his will” Aphr. 284, 4; **وَلَا يَسْرِفُ تَبْ** “that no one of these men . . . shall see the land” Deut. 1, 35 &c. Farther examples: Philipp. 4, 15; Philox. 543, 26; Apoc. Baruch 83 (fol. 551 *c ult.*); John van Tella (Kleyen) 50, 18; Euseb. Ch. Hist. 260, 4 *ab inf.* (But sing. *e. g.* in **لَا يَأْزِلُ . . . سِئًا خَصِيصًا** “and let none (f.) of them go out” Ov. 177, 11). Similarly in a conditional clause: **إِنْ عِينَتِي جَرَّ سِئًا فِي إِهْتَدِيهِمْ وَتَبْ فِي إِتْبَتِي** “if any one of the stories about one of thy gods is true for thee” Anc. Doc. 55, 2; **إِنْ يَحْدَثُ سِئًا فِي نَشْأَتِهِمْ وَجَحْطُهُمْ** “if one of the joys of this world takes him captive” John van Tella 31, 1 (var. **يَحْدَثُهُمْ**). Except in Negative, and Conditional clauses, I know of the occurrence of this construction only in **يَدَامَتُحِي سِئًا فِي حَكَاةِجِدَا** “one of the maidens may come” Land III, 36, 18, and in **أَجِبَ حِجْتُجِدَا يَنْتَحِي تَيْجِب** “why should one of these maids wash thy feet?” *ibid.* line 19, which sentences are translated from the Greek.

In the same fashion as with **سِبْ سِبْ**, we have also **هَقْدَهْدَجْتِمْ وَصَجِبْ** “they are opposed, but peaceful, the one toward the other” Moes. II, 84 v. 127; **وَهَقْمَقِبْ وَتَوَوَ وَتَوَوَ حَوَوَا** “and they were attached to one another” Moes. II, 100 v. 371.



Prep. with
Substantive
as Subject.

§ 320. In the rather uncommon case, in which a substantive, dependent upon a preposition, has the position of subject, it is construed according to its gender and number. Thus in **وَمَنْ أَوْتَوِي إِهَدَ تَيْجِبَ** “and farther there is poured out to-day of the spirit of Christ upon all flesh” Aphr. 122, 18; **إَجِبَ مَيَّوَسَ فِي** “even should some of the words not agree with those of another speaker” Aphr. 441, 12. So also **وَمَنْ أَجِبَ مَيَّوَسَ فِي** “and from their eyes there darted as it were quick flashes of lightning” Sim. 271 *paen.*; **جَمِيهَ حَمِيهَ** “for with him there was sleeping in bed the likeness of a woman” Sim. 292 *mid.*; **سَمَا جَمِيهَ جَمِيهَ** “something like a flash of lightning shot down” Mart. I, 73, 6.

**Verb in
the Sing.
with Subj.
in the Plur.**

Rem. On the Gender of Compounds cf. § 142.

§ 321^b. **بِمُحْمَدٍ**, literally “son of his moment” has wholly stiffened into an adverb and stands unchanged with the fem., with the pl., ^{etc.}

(1) Of course orthographical inadvertencies of author, copyist or even editor,—when, for instance,  stands for the similarly-pronounced ,—can form no ground for questioning this rule.

(2) Thus **هنا حياة**, "is life" Joseph 304, 8 is perhaps correct. Philoxenus (Budge II, CV, 11) ventures upon **هنا حياة** "one life".

and even with the 1st and 2nd Persons: **καὶ ὡς ἰάθη παραχρήμα (ἡ γυνή)** Luke 8, 47 C. S. (P. **فَسَبَّحَ**), cf. v. 55; **وَمَتَى رَأَوْا** “but they withdrew, as soon as they saw it” 2 Macc. 14, 44; **وَمَتَى رَأَوْا** “they (the women) forthwith washed themselves and painted their eyes” Ezek. 23, 40; **وَمَتَى رَأَوْا** “set forth immediately” Clem. 9, 18 &c. It is the same with **وَمَتَى رَأَوْا** “the same day give him the hire” Deut. 24, 15; **وَمَتَى رَأَوْا** “we came the same day” Clem. 146, 32; **وَمَتَى رَأَوْا** “they took her away the same day” John Eph. 222, 15.— So also **وَمَتَى رَأَوْا** “they went backward” Gen. 9, 23.

Gender and
Number of
a Group of
Nouns
coupled
with • or •
like ('on-
junction).

§ 322. When two or more nouns, connected by means of • or a like conjunction, combine to form one member of a proposition, then, as regards concord, various cases become possible. If the members of the combination are all plural and of the same gender, naturally the connection is construed in accordance therewith. But when there are differences in gender and number, it is sometimes the position, sometimes the assumed importance of one or more of the members, that determines the case. Besides, when several singulars are combined, they are sometimes treated as a singular, sometimes as a plural.

Singular: **وَمَتَى رَأَوْا** “our land and our city remained” Jos. St. 31, 3; **وَمَتَى رَأَوْا** “male and female are not discriminated there” Aphr. 429, 1; **وَمَتَى رَأَوْا** “and measure and number are full” Spic. 12, 18; **وَمَتَى رَأَوْا** “then went forth Noah and his sons” Aphr. 477, 9; **وَمَتَى رَأَوْا** “he and his seed were blessed” Aphr. 328, 16; **وَمَتَى رَأَوْا** “she and her father’s house received an inheritance” Aphr. 329, 3 (and, often thus, when there is a *principal person* concerned); **وَمَتَى رَأَوْا** “procreation and children are from nature” Spic. 11, 20; **وَمَتَى رَأَوْا** “in which troop or order?” Ephr. III, 245 D; **وَمَتَى رَأَوْا** “and when there was earthquake, famine, pestilence and war” Jos. St. 1, 4; **وَمَتَى رَأَوْا** “there did not rise in their heart wrath or impurity” Aphr. 428, 6; **وَمَتَى رَأَوْا** “that quickly grief

Cf. farther **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “soul calls to thee and body, that thou shouldst take pity upon them, so long as they endure” Quotation in Barh. gr. 2, 15 *ult.* (where at first the member standing at the beginning exercises its influence, but afterwards, in the pl., the m. predominates). The case is the same as with **ܐܝܢܝܢ** in **ܐܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “all the lusts, together with all the briars of sin, are burned up therein” Ov. 164, 13.

The different Persons (1st, 2nd, 3rd) when bound together.

§ 323. In ranking together nouns of different persons, the 1st preponderates over the 2nd and 3rd, and the 2nd over the 3rd: **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “I, thy lord, and thou, the steward, know [1st pl.]” Ov. 303, 13; **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “and we rose up, I and he” Jos. St. 29, 13, cf. line 10; **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “I, with my kingdom, am free from guilt” Jul. 70, 12; **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** *ibid.* 132, 10; **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “thou and thy father’s house shall serve [2nd pl.]” Aphr. 272, 10. The exception **ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ** “neither thy king nor his command, neither thou nor thy power, nor even our chastisements, are able to separate us” Mart. I, 155, 8,—has nothing remarkable in it, seeing that the 2nd person in this case is put between two 3rd persons.

ARRANGEMENT OF WORDS.

Position of the Subj. and Pred.

§ 324. A. The relative arrangement of the principal parts of the sentence is very free. The Subject in the Verbal sentence,—just as in the Nominal sentence, stands sometimes before, sometimes after the Predicate; and sometimes its parts are even broken up or inverted by parts of the predicate.⁽²⁾ It is of course granted that in purely Verbal sentences, particularly in simple narration, the Predicate stands more

(¹) = **ܐܢܝܢ ܕܝܢܝܢ**.

(²) How freely words may be arranged in Syriac, is well demonstrated by comparing passages of Syriac with Arabic translations of them. The Arab in that case is continually *obliged* to alter the arrangement of the words, while the Syrian in almost every instance might have *chosen* that arrangement which is absolutely *binding* upon the Arab.

frequently before the subject; but this is by 'no means a fast rule,— apart even from the fact that, if a new subject of importance appears, or if the subject has to be brought emphatically into notice, it is more usual to place the subject first. Also in sentences with the participle, the predicate perhaps stands oftener before, than after, the subject. But in purely Nominal sentences the reverse is the case. Still even the predicative adjective very often goes first, particularly in short secondary sentences with **ܕܥܝܢܐ**. It is farther to be noticed that, in the most diverse kinds of sentences, demonstrative pronouns are commonly placed at the beginning. In none of these cases do absolutely unbending rules prevail; and a Syriac sentence can scarcely be imagined, in which the position of the subject, relative to the predicate, might not be altered, without offending against grammar. Even the rhetorical effect might in most cases be preserved though the order were changed, perhaps by adding or omitting an expletive word like **ܐܝܢܐ**. The diversity of arrangement in sentences standing close together has often indeed a rhetorical purpose; but not seldom the same thing has been brought about quite unconsciously. Instances of all forms of arrangement might be adduced in abundance. It will suffice, however, to illustrate merely the leading cases by supporting-passages, confronting them with one another.

B. *Verbal Sentences, Perf.*: **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “the blessed St. Simeon said to him” Sim. 271, 13, immediately following **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** *ibid.* 1, 3 (where, however, Cod. Lond. reads **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ**); **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “if the soul abandoned the body” Moes. II, 90 v. 221, beside **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “if his power abandoned creation” *ibid.* v. 222; **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “and the power of God appeared” Aphr. 25, 1, beside **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** line 4, cf. line 6; **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “and he, on whom the law had not been imposed” Aphr. 25, 9, close to **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “and on their righteousness the law was not imposed” l. 22; **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “destroyed is our sanctuary, and our house of prayer is laid waste” Aphr. 491, 1.—*Imperfect*: **ܐܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “for it pleased the Lord that by thee his name should be glorified” [*lit.* “the Lord willed that by thy hands &c.”] Sim. 270 mid.,

close beside **וְכָתוּב לְפָנֶיךָ לְמַעַן הִשְׁתַּחֲוֶה לְךָ וְלִשְׁמִירָתָם** “that by thy hand the laws and ordinances of the holy Church be maintained”; **וְיִנָּבֵט בְּרוּחוֹ הַיְיָ וְיִנָּבֵט בְּרוּחוֹ הַיְיָ** “and let his mind glow in the spirit of his God, and let his praying comfort him in his loneliness” Ov. 185, 12.—*Participle*: **וְיָדָעוּ . . .** **וְיָדָעוּ** “know . . . that upon the foundations of the building the stones are laid, and then upon the stones the whole building rises” Aphr. 6, 14 (and quite similar in 7, 1); **וְיָדָעוּ** **וְיָדָעוּ** “all these things faith demands” Aphr. 9, 10, alongside of **וְיָדָעוּ** **וְיָדָעוּ** “and these works are required for the king Christ” l. 12 (where the logical parallelism is set above the grammatical, as often happens); **וְיָדָעוּ** **וְיָדָעוּ** “destroyed are our priests, and our head is veiled” Aphr. 491, 1.—That the verb may also stand a long way after the subject, is shown by cases like **וְיָדָעוּ** **וְיָדָעוּ** **וְיָדָעוּ** “Jovian, who was Roman Emperor after him, preferred peace to everything else” Jos. St. 8, 17.

C. *Nominal Sentences*: **וְיָדָעוּ** **וְיָדָעוּ** “heaven is small and filled with thee” Moes. II, 80 v. 75, beside **וְיָדָעוּ** **וְיָדָעוּ** “small for thee is the world, and the parts of the earth are not sufficient for thee” v. 77; **וְיָדָעוּ** **וְיָדָעוּ** “the sun is more excellent than the moon, and greater is the moon than the stars which attend it” Aphr. 434, 19 &c. In **וְיָדָעוּ** **וְיָדָעוּ** “a powerful commander is fasting” Ov. 99, 19, the subject is postponed in an unusual way, to obtain rhetorical effect.

D. The position of **וְיָדָעוּ** results, to a certain extent, from § 299. Apart from certain cases like those noted in §§ 260, 261, 300, it generally follows the most important word of the predicate (cf. even **וְיָדָעוּ** “to become servants” Ov. 311, 24); thus it often appears, along with such word, before the subject. It is not common to have it placed at the very beginning, as it is in **וְיָדָעוּ** **וְיָדָעוּ** “Canaan’s children became slaves” Joseph 43, 4 [Ov. 290, 12]; **וְיָדָעוּ** **וְיָדָעוּ** “that free persons become servants” *ibid.* 42 *paen.* [Ov. 290, 8].

E. We have already had cases, in which the subject appears in the

middle of the predicate, v. § 312. Thus: **بِمِيقَاتِهِ سِبْ** **إِلَهُنَا** “that we are God’s servants” Ov. 173, 18; **إِنَّا وَهْ جَهْمَجَلَا كَسَلَا** “it is a weapon against the wicked one” Aphr. 44, 2; **بِحَدَلَا إِيَادَا يَحَلَا** “since thou art a greedy dog” Mart. I, 183 mid. &c. The reverse happens in **إِيَادَا يَحَلَا** **إِيَادَا** “he had, however, believing parents” Mart. II, 268.

§ 325. The *Object* stands most frequently after the governing word, but often too before it, v. § 287 *sqq.* Even in the case of the Inf. with **د**, it is not uncommon to put the object first, v. § 293. In these cases, at bottom, there is a true Involution. Position of the Object.

§ 326. In simple, plain speech adverbial qualifications most frequently follow that leading member of the sentence, to which they specially belong, *e. g.* **بِمِ يَحْلَسْ حَكَلَا يَحْبَحَلَا** “when they came to the altar” Sim. 272, 8, but often too they precede it, *e. g.* **يَحْفَجِدْهُ إِيَادَا** **إِلَهُنَا** **إِيَادَا** “and he had been initiated [had been made perfect] in the whole Divine mystery” Ov. 165, 16; **فِي نَمَجَلَا بِيَقَلَا يَادَهْوَ فَيَنْقَبْ** “from intercourse with women ye shall keep yourselves separate” Ov. 173, 24; **بِمِ إِيَادَا حَقْدَاقَجِدَلَا عَسْتَضِدَلَا جَلَا كَحَدَلَا** **بِيَادَهْوَ يَحْلَسْ** **بِيَادَهْوَ** **بِيَادَهْوَ** **بِيَادَهْوَ** “while not even about simple fare for the due supply of nourishment to the body, shall ye take any trouble” Ov. 174, 8; **بِمِ** **بِيَادَهْوَ** **بِيَادَهْوَ** **بِيَادَهْوَ** “whoever expects to enter into rest” Aphr. 107, 18 &c. The position of adverbial qualifications may often be of extreme variety, particularly when several occur in one sentence. The simple sentence **كُذِبَلَا يَدَامْ نَعْبَلَا** “the Creator prepares the wine”, Ephr. III, 663 A, permits of five other arrangements of the words, which arrangements are all good Syriac; only, in this case, just because of the antithesis to **نُسُفَلَا** “the host”,—which opens the next sentence, it is most convenient to put the subject first, and the placing of the object last comes readiest to hand. With the adverbial complement, **كُذِبَلَا يَدَامْ نَعْبَلَا** **بِيَادَهْوَ** “the Creator prepares the wine in the vines”, the number of possible arrangements is very considerably increased; but, provided that the genitive association of **بِيَادَهْوَ** **بِيَادَهْوَ** is kept together, all other conceivable interchanges of position are permissible, although the placing of the words **بِيَادَهْوَ** **بِيَادَهْوَ** in the very beginning of the sentence, for Position of Adverbial Qualifications.

ibid. l. 13; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “while he killed none of the Goths” Jos. St. 85, 16; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “because the city did not suffice for the Goths” *ibid.* 86, 21; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “that they should not stir up war against one another” *ibid.* 90, 6 &c. No essential difference is occasioned by the interposition of particles, as in **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “but they did not die” Ov. 170, 17; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “for he never submitted to this, that” Ov. 179, 8; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “for I have not in all my days erected any building” Sim. 271, 4; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “for never is thy goodness vanquished by our wickedness” Aphr. 493, 7; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “for there was no flesh (meat) at all within the city” Jos. St. 69, 4. Less common are cases like **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “on whom God’s righteousness, in his jealousy, would not have been revealed for his punishment” Ov. 187, 16 &c.

ܘܠܐ stands also where the predicate is an adjective: **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “it is not well that [he] be . . .” Gen. 2, 18; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “it is not true for him, that” Aphr. 498, 6, 13; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “over some things they have no power” Spic. 9, 23; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “this is not beautiful, like that” Anc. Doc. 87, 9; **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** “but their sufferings were not less than [i. e. nothing short of] a martyrdom” Ov. 170, 5 (where however **ܘܠܐ ܡܬܬܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** would also be correct).

B. Otherwise, to express negation in the Nominal sentence,—and in the very same way in a Verbal sentence, when a different word from the verb (inclusive of Part. and predicative adj. as well as **ܐܠܐ**) has to be rendered negative,—**ܘܠܐ** is strengthened by means of an enclitic **ܐܠܐ** (thus **ܘܠܐ ܐܠܐ**) or by means of **ܐܠܐ** (in that case always written **ܐܠܐ**). The first method is the more frequent of the two in ancient writings: some avoid **ܐܠܐ** altogether, while others employ the two promiscuously. There is no difference in their signification. Of course an author has often to consider whether he has to negative the whole sentence by means of negating the verb, or merely to negative a single word or phrase; thus the mere separation of the **ܘܠܐ** from the verb may, amongst other effects, account for the appearance of the corroborating Form, while an additional

[illegible]

E. Again, in elliptical speech, such as simply 𐤁𐤍 “No”, and in cases like 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 𐤁𐤍 “and with some of them we are satisfied, and with others not” Spic. 10, 19; 𐤁𐤍 𐤁𐤍 “but if not, then . .”

Aphr. 441, 7, and in other passages; ܠܐ ܕܠܝܒ ܕܥܝܢܐ “*quod utinam non (fuisse)*” Assem. II, 44^b (Philoxenus); ܠܐ ܕܠܝܒ ܕܥܝܢܐ ܠܐ ܕܠܝܒ ܕܥܝܢܐ “I have written for those who are amenable to persuasion [sons of persuasion], not for scoffers” Aphr. 441, 8; ܠܐ ܕܠܝܒ ܕܥܝܢܐ ܠܐ ܕܠܝܒ ܕܥܝܢܐ *kai oux ws oi grammatists autwn* Matt. 7, 29; and, in a similar use, the word often occurs.

F. Again, it constantly presents itself in certain combinations, like ܠܐ ܠܐ, ܠܐ ܠܐ, ܠܐ ܠܐ, “without” (and “that not”, “lest”, *ne*). So in Nominal compounds like ܠܐ ܠܐ ܠܐ “immortal”; ܠܐ ܠܐ ܠܐ *ἀφθαρτα* 1 Cor. 15, 53 &c.; also in cases like ܠܐ ܠܐ ܠܐ “O foolish and unintelligent people!” Mart. I, 113 *inf.* So too ܠܐ ܠܐ “no one”, ܠܐ ܠܐ “nothing”.

G. Here and there occurs also ܠܐ for ܠܐ ܠܐ or ܠܐ. Thus ܠܐ ܠܐ ܠܐ “did we not cast *three* men?” Dan. 3, 24; ܠܐ ܠܐ ܠܐ “did not the Egyptians and the Moabites and ... oppress you?” Judges 10, 11 (and that the fact of interrogation in such cases does not necessarily call for ܠܐ, [instead of ܠܐ ܠܐ] is shown by ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ *οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον*; John 7, 19); ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ “and there was nothing else revered in the vehicle” Moes. II, 166 v. 1397; ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ “not merely men do they injure” Spic. 12, 7; ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ “not merely she who commits adultery is put to death” Spic. 15, 20; ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ “and he did not, because he was alone, remain unheard” Aphr. 70, 8 &c. These sentences are not all free from a suspicion that the text has been tampered with; and this suspicion applies with special force to the words ܠܐ ܠܐ ܠܐ “she was not born, but came forth” Ov. 403, 22, where in a way quite unusual ܠܐ stands immediately before the verb.

Position
of the
Negative.

§ 329. ܠܐ and its strengthened forms ܠܐ ܠܐ, ܠܐ ܠܐ can never come after the word to which they most directly refer. In the simple Verbal sentence, for instance, ܠܐ must stand always before the verb.

Double
Negative.

§ 330. That a double negative may even in Syriac have the force of an affirmative, we have seen in several examples which embody restrictions; cf. farther ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ “she was not born, but came forth” Ov. 403, 22, where in a way quite unusual ܠܐ stands immediately before the verb.

ܣܕܪ ܐܢܝ “for not only did he not deprive them of a share in the alms of his beneficence” Ov. 195, 1 &c. But, in particular circumstances, there may be attached to a negative sentence another ܐܢܝ, with a noun to be specially negated; or the negation of several things may be expressly specified, alongside of the leading negation: ܡܨܥ ܕܡܨܬܐ ܕܡܨܬܐ ܐܢܝ “and of the race of the monks not even one was injured” Jul. 26, 13; ܐܢܝ ܐܢܝ ܐܢܝ ܐܢܝ ܐܢܝ “for nothing whatever proves a hindrance to prayer, and neither sword nor fire brings it to perplexity” Anc. Doc. 104, 25; ܡܨܬܐ ܐܢܝ “therefore he did not even take his eyes off the stiff-necked people of the children of Israel” Ov. 194, 26; ܡܨܬܐ ܐܢܝ “the truth of our God, neither in our life nor in our death, do we give up” Mart. I, 186 mid.; ܐܢܝ ܐܢܝ ܐܢܝ ܐܢܝ “be not thou afraid nor alarmed, either before kings or judges” Sim. 300 mid.; “in such-and-such lands ܐܢܝ ܐܢܝ ܐܢܝ ܐܢܝ no man sees sculptors, nor painters, nor . . . nor . . .” Spic. 17, 4 &c. In all these cases other modes of expression might also be used, cf. *e. g.* ܐܢܝ ܐܢܝ “but this brought him no help at all” Ephr. II, 212 B.

INTERROGATIVE SENTENCES.

§ 331. A. In Syriac there is no special syntactical or formal method of indicating direct questions, as to “whether” the Predicate applies to the Subject. Such interrogative sentences can only be distinguished from sentences of affirmation by the emphasis. ܐܢܝ ܐܢܝ may mean “God is great”, quite as well as “Is God great?”

Interro-
gative Sen-
tences.

B. The special interrogative words (which enquire about the subject or its attributes or other relations, or again after individual parts of the predicate), stand mostly at the beginning of the sentence: ܡܨܬܐ ܐܢܝ “how long art thou to keep running after what never stops?” Ov. 119, 10; ܡܨܬܐ ܐܢܝ “whom hast thou ever seen, that had grown rich and was satisfied?” Ov. 119, 11; ܡܨܬܐ ܐܢܝ “and how did he make him to be sin?” Aphr. 134, 6; ܡܨܬܐ ܐܢܝ “which religion is true?” Mart. I, 182, 6 &c. There is

no essential divergence in cases like **چا اچ چ قعقلا هتيل اچ** ; **ترقيلا ؟** “of what commands and judgments then did Ezekiel say that . . . ?” Aphr. 318, 11; **χως ποτε εσομαι μεθ’ υμων**; Matt. 17, 17; Luke 9, 41, and similar cases. But the interrogative is frequently shifted farther on in the sentence; only it is never permitted to stand after the verb or the copula: **چه حوب جاره ضلا اچ چه** : **چه** “what supports this stone?” Moes. II, 88 v. 182; **اچ اچ اچ اچ اچ** : **اچ** “his constant exhortations to the clergy under vows of chastity, who can recount?” Ov. 176, 14; **اچ اچ اچ اچ اچ** : **اچ** “but to the mighty proportions of his renunciation, which of the monks could compare himself?” Ov. 184, 22; **اچ اچ اچ اچ اچ** : **اچ** “the blessing, which . . . (long relative sentence), why has it not passed from me?” Aphr. 469, 1; **اچ اچ اچ اچ اچ** : **اچ** “above the heavens what is there?” Aphr. 496, 2; **اچ اچ اچ اچ اچ** : **اچ** “how can this apply to Saul?” Aphr. 342, 17; **اچ اچ اچ اچ اچ** : **اچ** “what is her race?” Moes. II, 110 v. 538; **اچ اچ اچ اچ اچ** : **اچ** “wherefore and to what end is the face of the lion?” Moes. II, 104 v. 431; **اچ اچ اچ اچ اچ** : **اچ** “whose are these books?” Sim. 269 *inf.* &c.

For sentences with **اچ** v. § 373.

2. COMBINATION OF SEVERAL SENTENCES OR CLAUSES.

A. COPULATIVE SENTENCES.

Ellipses in
Copulative
Sentences.

§ 332. Two nouns are strung together by means of **و** or **و**.⁽¹⁾ If there are more members than two, the conjunction need only appear before the last of them, as in **اچ اچ اچ اچ اچ** : **اچ** “land, the vine, and the olive stand in need of careful attention” Ephr. Nis. p. 8 v. 91 &c. Two or more nouns are combined to form one member of a sentence, while the association of several verbs properly constitutes, on

(¹) On **و** in comparisons v. footnote to § 249 E.

(¹) The same tense as that at the beginning of the clause could not stand here (§ 260).

337 E; **لا اطلب حصص حوزت فاجزه جنب امعل** ⁽¹⁾ **؟ فغوب** “search not in me for my faults, so as to requite me as I have deserved” Ephr. III, 522 E; **لا اومل فنب مج ؟ مهاب هابها حجا اجملا** “turn not away (thine eyes), O Lord, from my wretchedness, and let me not become a servant of Satan” Ephr. III, 523 A &c.

With **او**: **ولا املل احبار** “and grieve not or be desponding in thy thought” Sim. 301, 4 (Cod. Lond. otherwise); and many similar instances. Cf. **لا بوهي فعتل مفعمل موب منعل اقل فجل** “do not let thyself be troubled for the sake of the law” Ov. 218, 8. In this example several prohibitions are comprised, in part by means of **و**, in part by **او**, while only a single negative is expressed. Of course the negative might have been repeated once or oftener.

§ 334. A. In several of the sentences quoted above, the connection effected by **و** has figured as a somewhat inexact mode of signifying a relation, which is not quite identical with the one given in the first clause. Such an “and” is also found sometimes when a consequence, or a contemporaneous accessory circumstance, is dealt with: **ضج اجمم بوه** “what should I have done, to hinder the sun?” ZDMG XXX, 117 v. 235; **لا امل مج اذمب اسم مفعل ام** “whither had we all withdrawn ourselves, that thou didst arise?” Joseph 227, 4 [Ov. 312, 12]; **محهم حننه لا عجل لا مملار مج قوس متلا** “and to him who has set his building upon a rock, whereon it is not swayed by winds and waves” Sim. 395, mid.; **فملا اذم ؟ ممل ممل ممل** “the mouth which said “God”, at which the reins of beings created trembled” Ov. 138, 24; **اقب امل ممل ممل** “the curtain which the priest raises and (through which he then) enters” Apost. Ap. 176, 18 (Gnost. Hymn); **اس ؟ اقم حنن ممل امعل** “as he produced

Copulative
Sentence
for a Con-
tempora-
neous cir-
cumstance
or for a
Conse-
quence.

(1) V. § 64.

Simeon of Bēth Arshām (Guidi) 11, 4 = Knös, Chrest. 44 *inf.*; ܦܝܡ ܨܝܒܐ “showed before” Aphr. 451, 9; ܦܝܡ ܨܝܒܐ “died before” Euseb. Ch. Hist. 128 *paen.*; ܡܢ ܦܝܡ ܨܝܒܐ “was said beforehand” *ibid.* 14, 14, 18; 275, 6 *ab inf.* (more frequently ܦܝܡ occurs in this application without the ܥ, § 337 A). In these cases, however, subordination of the second clause is permitted, and in certain of them it is much more usual. Thus along with the afore-mentioned ܡܢ ܦܝܡ ܨܝܒܐ, there occurs also ܨܝܒܐ ܦܝܡ “who ventures to say?” Aphr. 430, 12, and ܨܝܒܐ ܨܝܒܐ “he ventured to say” Ov. 196, 15.

Government
of
such
Com-
binations.

§ 336. In the case of two closely combined verbs, the substantive Object, which is governed by both, needs to appear once only, § 332 (*e. g.* ܦܝܠܐ ܨܝܒܐ ܨܝܒܐ “that he reveal and make known his mind” Jul. 83, 9; ܢܡܐ ܨܝܒܐ ܨܝܒܐ ܨܝܒܐ “he ennobled, elevated and glorified the sons of men” Aphr. 336, 3, where no fewer than three verbs have only one expressed object). Not only so, but an Object-suffix which belongs to both verbs is occasionally attached to one only: ܨܝܒܐ ܨܝܒܐ ܨܝܒܐ “ἐξῆλθε αὐτὸν καὶ βάλες ἀπὸ σοῦ” Matt. 5, 29 C. (P. ܨܝܒܐ ܨܝܒܐ; S. ܨܝܒܐ ܨܝܒܐ); ܨܝܒܐ ܨܝܒܐ “and they dragged and threw him down” Aphr. 471, 12; ܨܝܒܐ ܨܝܒܐ “lamed and hindered them” Aphr. 330, 16 &c. And then, two verbs are often so intimately associated that the government of the one, which may not be at all that of the other, operates for the entire combination, and the object stands next to the verb to which it by no means belong: ܨܝܒܐ ܨܝܒܐ ܨܝܒܐ “while he rises up and numbers the stars of heaven” Aphr. 199, 13; ܨܝܒܐ ܨܝܒܐ ܨܝܒܐ “the cup ye have had the daring to steal from me” Joseph 238, 9 [Ov. 318, 14]; ܨܝܒܐ ܨܝܒܐ “he referred this to him beforehand” Aphr. 12, 3; ܨܝܒܐ ܨܝܒܐ “because the Romans entered and set up the eagle in the temple, together with the image of their emperor” Ephr. II, 222 E; ܨܝܒܐ ܨܝܒܐ “and he hastens to practise iniquity” Isaac I, 266 v. 362; ܨܝܒܐ ܨܝܒܐ “they had craftily dug mere pits” Land III, 257, 3; ܨܝܒܐ ܨܝܒܐ “Moses, here below, brought himself down to the lower people in Egypt and prepared the Passover” ZDMG XXVII, 571

Apost. Apoc. 274, 11 (Gnostic hymn); (var. **ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ**) **ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ** "I am writing and submitting demonstrations to you, my beloved friend, about these leading points" Aphr. 446, 1 &c.

C. There is a Hebraism, which is occasionally imitated in original writings,—the placing of a **ܐܡܝܢ** (**ܐܡܝܢ**) devoid of any special meaning, at the beginning of the clause,—and which is followed by a Perf. with or without an **ܐ**-connection, *e. g.* **ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ** "and, a few days after, Jovianus entered" Jul. 86, 1; **ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ** "and the next day, in the morning season, the whole of the people assembled together" Jul. 95, 9 &c.

§ 339. The conjunction **ܐ** does not serve the purpose of introducing the apodosis (like the German "so" &c.). Where it seems to stand for this in the O. T., it is a literal translation of the Hebrew **ו**; in other passages its appearance is due to corruption of the text. ⁽¹⁾ **ܐ** has, however, taken possession of nearly the whole compass of the signification of the Greek *καί*, and often means "also", "even" ["auch"], and then it is interchangeable with **ܐܝ** or **ܐܝܠܐ**. Such an **ܐ** ("auch") may have a place in the most diverse positions of the sentence, and even at the very beginning of the apodosis. Farther **ܐ** is everywhere allowable in the sense of exclusion before negations, in cases like **ܐܠܐ ܐܝܠܐ** "not even one"; **ܐܠܐ ܐܝܠܐ** "nothing at all" &c. In the same sense we find **ܐܠܐ ܐܝܠܐ** &c.

§ 340. In rare cases, when several members of a sentence, or several sentences, are put together, **ܐ** is placed even before the first of these ("both . . . and"), *e. g.* in **ܐܠܐ ܐܠܐ ܐܠܐ** "she conquered both the Jews and the infidels" Ephr. III, 161 B; **ܐܠܐ ܐܠܐ ܐܠܐ** "that . . . we overcome thy fire, trample thy menaces underfoot, mock at thy threatenings" Jul. 48, 1. Cf. *ibid.* 21, 7, 14. So **ܐܠܐ—ܐܠܐ** "neither—nor" *ibid.* 106, 1. More frequent is **ܐܠܐ—ܐܠܐ** "either—or": **ܐܠܐ ܐܠܐ ܐܠܐ** "either chastise to the length of frightening, or

(1) Copyists often dealt rather carelessly with these very common particles **ܐ** and **ܐܝ**—of little significance to their minds.

send the erring ones to the civil magistrates" Ov. 219, 10; **אֵלֶּם אֶלְּ אִם־אֶמְבֵּם חַבֵּל** "either bring to us (the writings of the heretics), or burn them in the fire" Ov. 220, 19; **אֵלֶּם יִרְמֵס אֶלְּ בִּלְשַׁחֲמִי** "that they also . . . either conquer or are overcome" Spic. 12, 13; cf. *ibid.* 19, 23; Jul. 146, 6; 152, 27 &c. Probably this use of **אֶלְּ—אֶלְּ** was first brought about through *kal—kal*, **אֶלְּ—אֶלְּ**; cf. *e. g.* Luke 16, 13.

B. RELATIVE CLAUSES.

ATTRIBUTIVE RELATIVE CLAUSES.

Relative
Pronoun
and Refer-
ring Form.

§ 341. What was originally the demonstrative pronoun **אֵלֶּם** has had its signification so much weakened, that in very many cases it serves merely to indicate the connection of the relative clause with the word, of which that clause forms the attribute, while a personal pronoun (or a pronominal suffix), *pointing back* to that word, stands in its regular grammatical connection within the relative clause.

Referring
Form in the
case of
the Subject.

§ 342. This referring pronoun may even stand as the *Subject*, *e. g.* **מֶלֶךְ מֵדִי וּפֶרְסִי מֶלֶךְ מֵדִי וּפֶרְסִי** "the king of Media and Persia, who is Darius" Aphr. 83, 5 (but **מֶלֶךְ מֵדִי וּפֶרְסִי מֶלֶךְ מֵדִי וּפֶרְסִי** "the overshadowing cherub, who is Nebuchadnezzar" Aphr. 87, 2); **בֵּיתֵנוּ הַזֶּה** "thy house, which is the temple of God" Aphr. 46, 1; **נֶבִיא הַזֶּה** "that prophet, who has informed us of this" Ov. 75, 10; **לְמֹשֶׁה הַזֶּה** "to Moses, who separated the kinds of food for Israel" Aphr. 310, 8; **הַסֵּפֶר הַזֶּה** "the last testament, which is the first" Aphr. 28, 9; **לֹא** "nor, even is there in them the fear of Him (God), which delivers them from every (other) fear" Spic. 2, 25; **בְּנֵי קֵטֻרָה הַזֶּה** "the Midianites, who are the children of Keturah" Aphr. 211, 4 &c. The separation of the referring pronoun from the relative-word gives stronger emphasis in **זֶה הוּא הַיָּדֵי הַזֶּה הַיָּדֵי הַזֶּה** "that is the (true) friend, who, when friends and brethren forget thee, for his part forgets thee not, and forsakes thee not, but remains with thee" Ephr. III, 305 F. Additional force we find given by a demonstrative, *e. g.* in **הַזֶּה הוּא הַיָּדֵי הַזֶּה** "*id quod accidit*" Ephr. (Lamy) I, 217, 5;

ܐܝܢ ܕܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “which man found himself directly with the king” Jul. 235, 25.

In all these cases, however, the Referring form is necessary only when the relative clause consists merely of *ܐܝܢ* and a substantive, without a copula. Far more frequently it is wanting as the Subject.

§ 343. In the majority of cases too the *Objective relation* is indicated without having recourse to a referring pronoun. Thus *e. g.* ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “the word of God, which he had received” Ov. 166, 9; ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “the wickedness and the sins, which looseness engenders” Ov. 179, 18; and thus very frequently. On the other hand recourse is had to the Referring form in ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “whom we have mentioned” Ov. 164, 17; ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “in the Church of God, which he gained with his blood” Ov. 172, 17; ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “for to Adam, whom God blessed” Aphr. 346, 12; ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “for those whom his love did not persuade” Ov. 175, 5 &c. The Referring form is usual with the participle: ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “the sons of men, whom their cupidity still beguiles” Spic. 8, 14; ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “people, whom grace calls” Jul. 27, 27 &c. With a dependent Infinitive: ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “that thing, which I did not wish to write” Ov. 21, 7; ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “the curses and revilings, which not even Scripture can reveal” Aphr. 343, 18. Since a verb does not readily take two personal pronouns as its object, the Referring form is left out with double transitives, in cases like ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “the false gods [idols of falsity], which our fathers made us heirs to” Jer. 16, 19 (Aphr. 321 ult.); ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “that which thou hast commanded us” Sim. 397, 12; ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “what thou hast sought from me, and also what thou hast not asked of me” Aphr. 506 ult. &c. On the other hand, the Referring form is desirable in cases like ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “the blessed Eusebius, whom the holy Rabbūlā made a bishop” Ov. 167, 20. We have a Passive from the double transitive verb, in ܡܠܟܐ ܡܠܟܐ ܕܡܠܟܐ “something that was ordered thee” Moes. II, 70, 11; but such an expression perhaps can only occur in brief

Referring
Form in
the case of
the Object.

unequivocal sentences. To this perhaps we may add, that **ܡܠܬܝܐ** “(is) satisfied, contented” is sometimes employed like a transitive verb, in a short relative clause: **ܒܝܬܐ ܡܠܬܝܐ ܡܢܗ** “that he should say what he wanted” (“wherewith he was satisfied”) Joseph 11 *paen.* [Ov. 275, 5] (var. **ܕܢܚܝܐ** “what we wished”); **ܡܠܬܝܐ ܕܡܢܗ** Ephr. III, 674 F; **ܡܠܬܝܐ ܕܡܢܗ** *ibid.* 675 A; **ܡܠܬܝܐ ܕܡܢܗ ܕܡܢܗ** “let him order them whatever he wishes” Sim. 369, 8. Similarly **ܕܡܠܬܝܐ ܕܡܢܗ** “the blessed seed, after which she was longing” Jac. Sar., Thamar v. 279.

Peculiar is the lack of the Referring form with dependent participles (§ 272) in **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** “the bounty, which he was wont to dispense” Ov. 205, 19.

Referring
Form with
Genitive
and Pre-
positions.

§ 344. The Referring form, however, is necessary with the Genitive relation and with Prepositions: **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** “one, whose house thieves break into” Aphr. 145, 11; **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** “this gift, the like of which does not exist in the whole world” Aphr. 356, 3; **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** “through a little sign, by means of which he was caught for life” Ov. 162, 1; **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** “to the grotto, in which he was born” Ov. 165, 3; **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** “God whom thou dost adore, and before whom thou layest sweet odours, and whose scriptures thou hast heard” Sim. 271 mid. &c. The Referring form is attached to a substantive depending on another substantive, in **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** “in the fathers, the delineations of whose virtues are set forth both in the Old Testament and in the New” Ov. 160, 9; **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** “Abraham . . . , by the moderate brightness of one of whose signs the blessed Rabbūlā was attracted” Ov. 167, 12—14.

Referring
Form in a
second
clause.

§ 345. The Referring form may, in certain circumstances, occur explicitly or implicitly, only in a farther attributive or dependent clause: **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** *οὐκ εἰμι ἐγὼ ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος* John 1, 27; **ܡܠܬܝܐ ܕܡܢܗ ܡܠܬܝܐ** “the forty-six letters . . . which, if grace help (or with the help of God's grace), we are endeavouring to translate from the Greek into Syriac” Ov. 200, 19;

commandments, such as every one can fulfil” Spic. 5, 24; *וְכָל אֶחָד מֵאֵלֶיךָ* “which, as they filled thee with amazement through the greatness of their number, thou didst commission me to note down (in letters)” Jos. St. 5, 2; *וְהַגְדָּלָהּ* “the well-ordered glories, which the book-learned man has a difficulty in describing” Moes. II, 158 v. 1266; *וְהָיָה לָהֶם* “the moon, to which they think that now they very specially belong” Ov. 70, 3; *וְהָיָה לָהֶם* “one path, by which not even two persons could ascend together” Jos. St. 15, 6; *וְהָיָה לָהֶם* “*hic est amor, quo qui major sit, non est*” Jac. Sar. in Zingerle’s Chrest. p. 375—*וְהָיָה לָהֶם* “the things, of which I have said, that they rest upon ordinance” Spic. 4, 17; *וְהָיָה לָהֶם* “this thing, which you have been commanded to do” Spic. 1, 7; *וְהָיָה לָהֶם* “what the Lord was about to do with him” Sim. 309 mid. &c. Cf. *וְהָיָה לָהֶם* “*ubi scriptum est nasci viros*” Spic. 15, 9. Notice farther *וְהָיָה לָהֶם* “these doings, which I will recount to thee” Jos. St. 8, 6; *וְהָיָה לָהֶם* “*quae ut scribamus nobis propositum est*” Jos. St. 6, 11,—in which instances also the Referring form belongs to the verb which stands at the close. The sentence *וְהָיָה לָהֶם* “*quem quis carnificem fidelium vocans forte non fallatur*” Land II, 175, 9 [lit.: “he whom perhaps one would not depart from propriety in calling ‘the executioner’ (questionarius) of the faithful”] is no doubt essentially Greek in thought. The clause which should have contained the Referring form, is left out as self-evident, in *וְהָיָה לָהֶם* [וְהָיָה לָהֶם] “and do what it befits them [to do]” Jos. St. 88, 15.

§ 346. The expression of the Referring form by means of a proper demonstrative is rare, and is limited to special cases. In *וְהָיָה לָהֶם* “*quod absit a vobis*” Addai 44, 16, the *וְהָיָה לָהֶם*—originally belonging to the beginning of the sentence—is but loosely attached to what precedes it. Sentences, again, of a different style, are met with in

Referring
Form ex-
pressed by
a Demon-
strative.

three months, during which they besieged it" Jos. St. 50, 11; **ܠܚܕܝܢܐ ܫܠܫ ܚܕܝܢܐ** "for in all the years of his life, that he was in the priesthood" Ov. 176, 16; and in the same way with many similar expressions of time. Other turns of speech also may take their place here, such as **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "long, after tongues had been confused" Aphr. 463 *ult.*; **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "fifty years, after he had come to Hāran" Aphr. 465, 9; **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "five years, before Isaac had taken Rebecca" Aphr. 479, 16, and many like examples (but **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "for after twenty days, during which he had continued fasting" Sim. 273, 8). Thus also **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "two years, after God had spoken with him" Aphr. 237, 4 &c.—With expressions of place: **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "wherever they are" [*lit.* "in every place that they are"] Spic. 20, 15; **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "in the place where they were crowned [*i. e.* suffered martyrdom]" Mart. I, 159 *inf.*; **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "est locus, ubi" Aphr. 69, 12 (but **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "in the place, where he had been laid hold of" Aphr. 222, 3); **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "there are many districts in the kingdom of the Parthians, where men put their wives to death" Spic. 14, 24; **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "in all lands and climes, where they are" Spic. 14, 20 &c.

This mode of expression comes most readily, when the same preposition is found before the words of time and place, that would have had to stand before the Referring form. Under such a condition, even in the case of other words, the Referring form is on rare occasions omitted. Thus particularly in cases like **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "in the form, that", "just as" Ov. 163, 22; 192, 7; Philox. 531, 19; and **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** Sim. 330 *inf.*; Philox. 384, 11, and often in Philox.; **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "as" *ibid.* 343, 20; **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "in the order, in which" *ibid.* 589, 24; **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "in the way, in which" *ibid.* 573, 19. More remarkable are the following: **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "thou sinnest, because of that for which (= **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ**) thou sinnest; and we die, because of that for which we die" Mart. I, 126, 2; **ܠܚܕܝܢܐ ܕܠܗܘܢ ܚܕܝܢܐ** "in all the evil, to which thou hast set hand" Isaac I,

132 v. 1117; **ܠܗܘܢ ܡܥܡ ܕܗܝܠܝܢ** “in that matter, over which they have power” Spic. 9, 24 (cf. line 25).

Relative
Clauses at-
tached to
Adverbs.

§ 348. In the same series with such expressions of place and time, stand the adverbial forms, some of them of frequent occurrence, like **ܕܝܡܝܢ** “to-day, when”; **ܕܝܡܝܢ** “now, when”; **ܕܝܡܝܢ** or **ܕܝܡܝܢ** “as soon as”; **ܕܝܡܝܢ** “as soon as” (§ 155 B); **ܕܝܡܝܢ** “now that” Aphr. 484, 14; **ܕܝܡܝܢ** “when”, “as often as”; **ܕܝܡܝܢ** “now that”, “but now that” Land III, 60, 13; **ܕܝܡܝܢ** “where”; **ܕܝܡܝܢ** “from that place, where” Gen. 12, 1; Ex. 5, 11; **ܕܝܡܝܢ** “so as”; **ܕܝܡܝܢ** “when”, “in case that”, (§ 258) and others, to which we must to some extent return; farther on. In none of these cases does a Referring form occur; **ܕܝܡܝܢ** is only found occasionally, as above, § 346; **ܕܝܡܝܢ** “where no body is present” Moes. II, 136 v. 939, and **ܕܝܡܝܢ** “and there is no place where it (f.) might not be” Moes. II, 92 v. 239.

Placing be-
fore the
Relative
Clause the
Preposition
proper to
the Refer-
ring Form.

§ 349. A. The preposition, which of right should have been attached to the Referring form, is sometimes found prefixed to the Noun, to which the relative clause belongs, particularly in the case of the Adverbial Noun of place, **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “the palace has not been built in the place, to which I have sent gold” ZDMG XXV, 340 v. 403; **ܕܝܡܝܢ** “there, whither”, “whithersoever” 1 Sam. 14, 47, and thus, frequently; **ܕܝܡܝܢ** “there, whence” Matt. 12, 44 (C. S. **ܕܝܡܝܢ**); Chron. Edess. (Hallier) 145 *pacn.* (Doc. of 201); Jul. 242. 22; Sim. 325, 8. So too with the construct state **ܕܝܡܝܢ** (§ 359); **ܕܝܡܝܢ** “whithersoever” Judges 2, 15; 2 Sam. 8, 14 (where there is a var. **ܕܝܡܝܢ**); Aphr. 438, 18; 439, 8; **ܕܝܡܝܢ** “from whatever place” Aphr. 121, 14; Jul. 21 *ult.* In these cases a referring form is inadmissible. But **ܕܝܡܝܢ** may mean also “to that place, whither” ZDMG XXV, 337 v. 297; Jul. 15, 13; and “to that place, where” Aphr. 46, 15; **ܕܝܡܝܢ** “from the place, where” Aphr. 222, 1; Ephr. I, 36 B; and **ܕܝܡܝܢ** “from the place, whence” Ephr. II, 117 F. It is the very same in the case of several combinations with **ܕܝܡܝܢ**: **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “the image of the king [money] is accepted in all parts it goes to” Aphr. 442, 16, and so Aphr. 302, 1; 438, 14 (but also **ܕܝܡܝܢ ܕܝܡܝܢ ܕܝܡܝܢ** “in every place to which they

B. In translations however, Greek relative constructions, with the preposition before the relative pronoun, are directly copied. Thus even in the N. T.: אֲנִי וְכָל הַיְּהוּדִים לֵאמֹר Luke 9, 4 C. S.; אֲנִי וְכָל הַיְּהוּדִים לֵאמֹר ibid. Pesh. = καὶ εἰς ἣν ἐκκλησίαν εἰσετέλθετε, ἐκεῖ μένετε; cf. Mark 6, 10 &c. And completely is this the case in later, slavish translations; in these we have ? אֲנִי וְכָל הַיְּהוּדִים לֵאמֹר (instead of אֲנִי... אֲנִי); ? אֲנִי וְכָל הַיְּהוּדִים לֵאמֹר e.g. חָפְצִי בְּזֵלֵי שָׁמַיָּא וְכָל מְבַרְכֵי עָלְמָא Job 1, 1 Hex.; אֲנִי וְכָל הַיְּהוּדִים לֵאמֹר ζήτησω μετ' ὧν συναλεύσομαι ("I shall seek those, with whom") Prov. 23, 35 Hex.; אֲנִי וְכָל הַיְּהוּדִים לֵאמֹר κλίνη ἐφ' ᾗ ἀνέβης ἐκεῖ 4 (2) Kings 1, 16 Hex.; אֲנִי וְכָל הַיְּהוּדִים לֵאמֹר σύνθεσίν τινα ἦν ... Arist. Hermeneutica (ed. G. Hoffmann) 26, 6 = 27, 7. Such constructions are also imitated by original writers who affect a Greek style, e.g. ? אֲנִי וְכָל הַיְּהוּדִים לֵאמֹר conceived like λόγος ᾠτινι... μὴ μίαν μόνον εὐρήσει εἶναι αἰτίαν Jac. Ed. Epist. 13 p. 2, 21. Here the Referring form serves at least to clear up the meaning. Compare אֲנִי וְכָל הַיְּהוּדִים לֵאמֹר "quod quum audiret" Hoffmann, Märtyrer 107, 964, and similarly in John Eph.

(¹) Read thus for ~~لح~~ also in C.

§ 353. Interrogatives with **?** and the pronoun of the third person are employed adjectively and substantively in the sense of "whosoever, whatsoever", "any (one), any (thing)" &c.: **مهلما** **أبى** **؟** "for anything whatsoever" Jos. St. 80, 16; **أبى** **أى** **أبى** **أبى** **أبى** "in any way or for any cause whatever" Philox. Epist. (Guidi) fol. 10 a, 1, 2; **أبى** **أبى** **أبى** **أبى** **أبى** "in any city you please" Land II, 240, 10; **أبى** **أبى** **أبى** **أبى** **أبى** "in any distress or illness whatsoever" Moes. II, 73, 26; **أبى** **أبى** **أبى** **أبى** **أبى** "and any kind of death whatsoever, that we may die, is for us a comfort" Ephr. II, 175 C; **أبى** **أبى** **أبى** **أبى** **أبى** "any grave whatever" Jos. St. 39, 10; **أبى** **أبى** **أبى** **أبى** **أبى** *ἐπιδόντες ἐφερόμεθα* (*lit.* "we let her go wherever she would") [E. V. "we let her drive"] Acts 27, 15; **أبى** **أبى** **أبى** **أبى** **أبى** "of any one you please" Ov. 218, 11 &c. So frequently **أبى** **أبى** **أبى** **أبى** **أبى** "whensoever"; **أبى** **أبى** **أبى** **أبى** **أبى** "wherever", and many others. In accordance with these forms we have even **أبى** **أبى** **أبى** **أبى** **أبى** "from whatever quarter". Euseb. Ch. Hist. 332, 12.

§ 354. The omission of the **ⲉ** in a complete attributive relative clause occurs perhaps only as a Hebraism, in the O. T., as in **ⲛⲓⲙ ⲁⲩⲃⲟⲥ** “whose name was Job” Job 1, 1.—Formulae of blessing,—as in **ⲡⲣⲱⲕⲏ ⲛⲓⲙⲟⲩ ⲛⲓⲙⲟⲩ** “Josiah, whose memory be blessed!” [*lit.* “Josiah—his memory (is) with blessing!”] Aphr. 470, 15 (cf. Sim. 392 mid.); **ⲙⲁⲛⲓ ⲧⲉⲛⲁⲩⲱⲧⲉⲛ** “the Lord—to Him be adoration paid!” Sim. 358, 1; 363 *inf.* (Cod. Lond. **ⲙⲁⲛⲓ ⲧⲉⲛⲁⲩⲱⲧⲉⲛ**)—are not to be regarded as relative clauses, but as parentheses. They are, besides, comparatively rare in Syriac.

§ 355. Short adverbial adjuncts to a noun are generally turned into the form of relative clauses, by means of **حَمْلٌ عَلَيْهِمْ**; "in hard combats with the powers (of hell)" Ov. 159, 9; **حَمْلٌ عَلَيْهِ**; "with the Divine wisdom, which (was) in him" Ov. 172, 18; **حَمْلٌ عَلَيْهِ**; "over his error, which had lasted till then" Ov. 164, 7; **حَمْلٌ عَلَيْهِ**; "through anxiety solely for himself" Ov. 177, 22; **حَمْلٌ عَلَيْهِ**; "their reverence for him" Ov. 183, 26; **حَمْلٌ عَلَيْهِ**; "his journey thither" Ov. 168, 20, and countless other instances.

Time is not usually specified in such phrases (§ 315). Moreover, when no harshness arises, direct collocation is allowable, and often occurs: **ܡܚܕܝܬܗܡ ܗܝܚܝܬ ܡܝܨܪ** “their immigration into Egypt” Aphr. 27, 13 &c. But even to adjectives the adverbs **ܡܚܕܝܬܗܡ** “very” are often attached by means of the relative particle: **ܡܚܕܝܬܗܡ ܡܫܠܐ ܝܚܕܐ** “a very severe blow” Judges 11, 33; **ܡܚܕܝܬܗܡ ܡܫܠܐ ܝܚܕܐ** “our very great toil” Ov. 320, 9, where of course the **ܡܫܠܐ** might be left out.

Relative
Clause as
Attribute
to a whole
Sentence.

§ 356. A relative clause may stand as attribute to a whole sentence even: **ܡܚܕܝܬܗܡ ܡܫܠܐ ܝܚܕܐ ܡܫܠܐ ܝܚܕܐ** “he said, that the darkness longed after the light,—a thing which (*id quod*) lies not in nature” Ov. 59, 13; **ܡܚܕܝܬܗܡ ܡܫܠܐ ܝܚܕܐ ܡܫܠܐ ܝܚܕܐ** “and if the darkness is put in pain through what belongs to itself,—a notion which is difficult to accept” Ov. 60, 9; **ܡܚܕܝܬܗܡ ܡܫܠܐ ܝܚܕܐ ܡܫܠܐ ܝܚܕܐ** (after a rather long passage) “a thing which, however, actually happened” Sim. 284 mid.; 290 mid.; **ܡܚܕܝܬܗܡ ܡܫܠܐ ܝܚܕܐ ܡܫܠܐ ܝܚܕܐ** “was perhaps burdensome to him,—a thing which is difficult to believe” Joseph 293, 2; **ܡܚܕܝܬܗܡ ܡܫܠܐ ܝܚܕܐ ܡܫܠܐ ܝܚܕܐ** “nor (are we ordered) that we should build towns and found cities,—a thing which kings only can do” Spic. 5, 19 (where there are several other examples of **ܡܫܠܐ ܝܚܕܐ**). In all these cases, of course, a demonstrative or interrogative will be found as a correlative. Cf. § 346.

Rem. On the correlatives in use or permitted with the attributive relative clause, v. § 236.

CONJUNCTIONAL RELATIVE CLAUSES.

Preliminary
Observa-
tions.

§ 357. The relative particle **ܡܫܠܐ** often serves to indicate that a complete clause,—quite beyond its attributive relation,—is taking the place of an individual part of speech. Between this conjunctional use and the attributive use the contrast is by no means very strongly marked. The language sometimes treats relative clauses, which were originally Conjunctional, as if they were equivalent to Attributive ones (as *e. g.* with **ܡܫܠܐ ܝܚܕܐ**, where the relation is properly a genitive one § 359), and transforms Conjunctional clauses into epexegetes of an attributive character, by

putting substantives, correlative pronouns, or adverbs, in front of them,—often without altering the sense in the least. We shall accordingly, for convenience' sake, discuss in the present chapter several points, which in strictness belong to the foregoing one.

§ 358. A. A clause may, with the help of *?*, take the place of *Relative Clause as Subject, Object, Predicate.*
Subject: *ܚܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “it is of advantage that support should be gained for the word from other things” Ov. 162, 19;
Object: *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “to him belongeth life, but to us, that we should flee from death” Aphr. 487, 11;
Predicate: *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “he, to whom it is not by nature fitting that he should suffer” Ov. 198, 3: . . . *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “and that the animals were not excited at coming out, was owing to the circumstance that . . .” Moes. II, 126 v. 787; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “but why, dear friend, was it that . . . was written?” Aphr. 26, 20 &c. in countless available forms.

Still more frequently a clause with *?* takes the part of *Object*. To this section belong all constructions with *ܕܥܡܪܐ* “to be willing, that”; *ܕܥܡܪܐ* “to seek, that”; *ܕܥܡܪܐ* “to see, that”; *ܕܥܡܪܐ* “to say, that”; *ܕܥܡܪܐ* “to know, that” &c. Even a second Object may be represented in this way, in cases like *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* *εἶδεν αὐτὴν κλαίουσαν* John 11, 33; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “his mother saw (him), that his colour was altered” Ov. 162, 12.

B. In certain circumstances a clause with *?* (without a copula) may even constitute the *Predicate*; of course it has always in that case a sense of *purpose* (§ 366 A): ⁽¹⁾ *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν* Matt. 26, 56 P. (similarly S.); cf. Matt. 1, 22; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* ⁽²⁾ *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “and these things have I narrated of this man, that you may see” John van Tella 73, 1; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “this which I have written to thee, dear friend, (is to this end), that one should do the will of God” Aphr. 75, 6; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ*

(1) [As if it read: “now this which happened, (was) in order that” &c.]

(2) [Lit.: “and these things, which I have narrated of this man, (have been) in order that you may see”.]

ܐܝܢܐ ܕܐܝܢܐ “and all this, which I have explained and pointed out to thee, (is) that thou mayst know” = I have written to thee for this end only, that thou shouldest &c.” Aphr. 213, 15; and thus frequently ܐܝܢܐ ܕܐܝܢܐ ?...?, — ?...? ܐܝܢܐ ܕܐܝܢܐ ?...?, in the meaning “only with this purpose, in order that” [or “only to the end that”] Aphr. 184, 5; Ov. 65, 17; Ephr. Nis. p. 8 v. 109; p. 87 v. 113; Ephr. (Lamy) I, 253 *ult.*; III, 689 str. 13 &c. (cf. § 360 B).

Relative
Clause in
the posi-
tion of a
Genitive.

§ 359. The immediate subordination of a clause, to a noun in the construct state by means of ܐܝܢܐ, is limited to some few cases. ܐܝܢܐ ܕܐܝܢܐ and ܐܝܢܐ ܕܐܝܢܐ “in the locality (of the circumstance) that” = “there, where” (ܡܩܝܡ ܐܝܢܐ); ܐܝܢܐ ܕܐܝܢܐ “in the time (of this) that”, — are by the speech itself already treated as equivalent to the attributive constructions ܐܝܢܐ ܕܐܝܢܐ, ܐܝܢܐ ܕܐܝܢܐ. Not merely are they interchanged without distinction (cf. ܐܝܢܐ ܕܐܝܢܐ, ܐܝܢܐ ܕܐܝܢܐ “at the time when it is rent in pieces” Aphr. 451, 1, alongside of ܐܝܢܐ ܕܐܝܢܐ “at the time when she died” *ibid.* 452, 13), but the Referring form through ܐܝܢܐ may stand at least with ܐܝܢܐ and ܐܝܢܐ (§ 346), and even the form through ܐܝܢܐ with ܐܝܢܐ: ܐܝܢܐ ܕܐܝܢܐ “in the place where the just are at rest” Aphr. 389, 11; ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܕܐܝܢܐ Matt. 2, 9 C. (ܐܝܢܐ ܕܐܝܢܐ S.). Notice, that after ܐܝܢܐ, the mere naming of the Subject is sufficient sometimes to convey the sense of ‘existence’: ܐܝܢܐ ܕܐܝܢܐ “where our treasure is” Aphr. 506, 15; cf. 176, 19; ܐܝܢܐ ܕܐܝܢܐ “wherever they are” Spic. 20, 14, 18 (for which 19, 19 ܐܝܢܐ ܕܐܝܢܐ, cf. 20, 5 ܐܝܢܐ ܕܐܝܢܐ “wherever we are”). — ܐܝܢܐ “sufficing for this, that”, “only for this, that” Aphr. 276, 19; Ephr. I, 66 C; cf. Spic. 47, 16; then directly “in order that” (in translations of *ἵνα*, ὡς ἔν). — This use of the Constr. st. is illustrated farther in very rare cases only: ܐܝܢܐ ܕܐܝܢܐ “at the time that they (f.) go out” Gen. 24, 11; ܐܝܢܐ ܕܐܝܢܐ “by reason of this, that”, “on this account, that” Aphr. 505, 5; ܐܝܢܐ ܕܐܝܢܐ “what gain is there from this, that” Job 22, 3.

Relative
Clause de-
pendent
upon a Pre-
position.

§ 360. A. Complete clauses are widely rendered dependent upon *Prepositions*, by means of ܐܝܢܐ. Above all, the exceedingly common ܐܝܢܐ must be mentioned here (from ܐܝܢܐ “as”, “like”, which is no longer extant in Syriac in its uncompounded state, and ܐܝܢܐ “when, since, while”; constantly implying time (for exceptions v. § 230), often with a causal or

C. Apart from the conditional particles **إِذَا** and **إِنَّمَا** and in many cases **حَتَّى** is the only relative conjunction which stands without **؟**, both in its meaning of “as long as” and in that of “until”, “before that”. In the latter sense **حَتَّى** is often employed to bring into prominence the negative force of the conjunction, *e. g.* **حَتَّى لَا أُرَى إِيَّاهُ** “before I go” Ps. 39 *ult.* &c., but also **حَتَّى يَكُونُ الْبَابُ مُفْتُوْحًا** “before the door is opened” Sim. 366, 25; 377, 8. **حَتَّى** only occurs in very rare instances, as in **حَتَّى يُسَبِّحَ إِيَّاهُ مَجْنُونًا جَارِيَةً** “as long as the door of the grave is still shut before our face, and as long as the door of his mercy is still open before us” Ephr. III, 426 E; **حَتَّى يَقُولَ** “till I say” Joseph 322, 10; **حَتَّى لَا تَمُوتِ** “before she dies” Simeon of Bēth Ar-shām (Guidi) 13, 4. **حَتَّى** “until” is more usual.

Abridging-
Substantive
before
Relative
Clause.

§ 361. Clauses with **؟** are widely made to serve as explanatory additions [*Epexegeses*,—parenthetical explanations] for abstract substantives; cf. *e. g.* **أَنَّهُ دَمِيسَحَابٌ لَا مَسَمَحَةٌ إِلَّا دَارَةٌ** “he perceived my weakness, (which is *or* consists in this) that I cannot support calamities” Ov. 168, 5; **؟ جَعَلَهُ** “the curse, that” Aphr. 447 *ult.* &c. And thus occasionally, to ensure a better connection, the non-significant word **شَيْءٌ** “thing” (“circumstance”, “fact”) is joined with the **؟** which is acting as subject; and for this word the clause then forms an *Epexegesis*: **هَبْطَلُ شَيْءٌ ؟** “and the fact is well known, that he who moves it, moves it as *he* wills” Spic. 8, 6; **هَبْطَلُ شَيْءٌ ؟** “why was it necessary that he should be allowed to live?” Ov. 67, 12; **؟ هَبْطَلُ شَيْءٌ** “that it is an excellent thing, that” Aphr. 45, 19; **لَا يُمْكِنُ هَبْطَلُ شَيْءٌ ؟** “it would not have been possible for us to be truly needy persons” Ov. 25, 25 &c. With **شَيْءٌ** placed after the clause: **بَغْضَبِ أُنْثَى هَبْطَلُ شَيْءٌ ؟** “it is an easy thing for one to praise and bless his friend” Spic. 6, 14; **هَبْطَلُ شَيْءٌ ؟** “and that everything does not happen according to our will, is (a fact) seen from this” Spic. 9, 26 &c. ⁽¹⁾

⁽¹⁾ **شَيْءٌ** is found with this force even along with the Inf. with **لَا**: **هَبْطَلُ شَيْءٌ ؟** “if it is necessary to reply” Aphr. 374, 18 &c. So also, put absolutely: **هَبْطَلُ شَيْءٌ ؟** “as it appears to us” Aphr. 375 *ult.*, cf. 234, 19.

§ 362. Far more common, however, is the practice of attaching with ? the demonstrative pronoun **זה** or **הוא** to a clause, which serves in any way as member of a sentence: **זהו הַחֵטְא אֲשֶׁר עָשָׂה** "this fact,—that he gave command to the children of Israel, and separated for them the different kinds of food, was brought about because they had swerved . . ." Aphr. 310, 10; **וְזוֹ הִיא . . . מִלְּפָנֶיךָ** "and his integrity consisted in this, that . . ." Aphr. 234, 18; **זוֹ הִיא הַמַּחְלָה** "but not so great as this, was the circumstance that" Jos. St. 2, 14; **זוֹ הִיא הַמַּחְלָה** "nor is the fact that Jonathan saved David from death at the hands of Saul, deserving of wonder" Jos. St. 2, 18; **זוֹ הִיא הַמַּחְלָה** "only this we know, that" Aphr. 496, 6; **זוֹ הִיא הַמַּחְלָה** "and that these things are so, is clear from . . ." Jos. St. 6, 9; **זוֹ הִיא הַמַּחְלָה** "even that he should lend support . . . this too he can do" Spic. 5, 14; **זוֹ הִיא הַמַּחְלָה** "I have assumed this, that he smote us by their hands" Jos. St. 7, 1; **זוֹ הִיא הַמַּחְלָה** "while he should not part with this (property),—that he is God" Ov. 197, 26 &c. *Strengthened expressions*:—**זוֹ הִיא הַמַּחְלָה** "the very consideration that thou, Lord, hast made us, is a motive for goodness" Ephr. II, 524 C.—Two such clauses are confronted with each other through **זה** and **הוא** in **זוֹ הִיא הַמַּחְלָה . . . הַמַּחְלָה** "for the one fact, that God rested . . . has a resemblance to the other fact that, when he wished . . . , he said" Aphr. 241, 18. Just as we have in this case **זוֹ הִיא הַמַּחְלָה**, so have we many other combinations of a like nature with prepositions, *e. g.* **בְּזוֹ הַמַּחְלָה** "in this, or through this, that" frequently **זוֹ הִיא הַמַּחְלָה** "not from the circumstance, that . . . , but from this [other circumstance], that" Spic. 4, 21); **בְּזוֹ הַמַּחְלָה** "for this reason, that" Jos. St. 18, 14; 49, 20; **בְּזוֹ הַמַּחְלָה** "for meantime that" Ephr. II, 3 B &c. There is a considerable space between the **זה** and the **?** in **זוֹ הִיא הַמַּחְלָה** "for even on this account was his journey (taken) to that place,—that the thought of God might never be separated from his soul" Ov. 168, 19. Much more rarely is the masculine

Abriding-
Demon-
strative
Pronoun
before
Relative
Clause.

ܐܘܪܐ found with such a clause, as in ܐܘܪܐ ܠܐ ܐܘܪܐ ܡܝܢ ܐܘܪܐ “and this,—namely, that I have called Christ a stone,—I have not said from my own thinking” Aphr. 7, 7.

ܐܠܚܝܡ ܡܢ ܥܡܪܐ ܢܦܬܐ may stand with more than one clause: ܐܠܚܝܡ ܡܢ ܥܡܪܐ ܢܦܬܐ ܕܥܡܪܐ ܕܐܠܐ ܕܐܠܐ . . . ܐܠܚܝܡ “when Noah heard this, that God commanded him . . . and that he said . . .” Aphr. 235, 8.

§ 363. In certain cases also ܡܠܐ intervenes as correlative between a prep. and the conjunctive ܐ. Thus, frequently ܐ ܡܠܐ “until (that)” (= ܡܠܐ + ܐ), and in rare instances ܐ ܡܠܐ “while”, “when indeed” Jos. St. 69, 19.⁽¹⁾ Of common occurrence also is ܐ ܡܠܐ “as many as”, “as much as”, “the more”, “as long as” (ܐ ܡܠܐ “when”, “as” &c. § 348).

§ 364. A. ܐܝܢ “as” (originally an interrogative [—“in what way? how?”—] but no longer used as such) may also, with the help of ܡܠܐ, introduce a clause: ܐܝܢ ܡܠܐ ܕܐܝܢܐ ܕܐܝܢܐ “as it actually was” Ov. 172, 20. Of more frequent occurrence is ܐܝܢ ܡܠܐ (in imitation of ὡς μὲν) “as”, “since”, *e. g.* Ov. 83, 8; 185, 25, also “in order that” Jos. St. 8, 6; 12, 10 &c.—ܐܝܢ ܡܠܐ occurs always by way of supposition “as if”: ܐܝܢ ܡܠܐ ܕܐܝܢܐ ܕܐܝܢܐ “as if a bargain with us had been made by him” Ov. 295, 20; cf. Jos. St. 31, 16; 33, 4; 34, 18; 56, 14 and 17; Mart. I, 98 mid.; Sim. 282, 10; Ov. 179, 15 &c.

B. In much larger proportion, however, ܐܝܢ is found pure and simple. It signifies not merely “as”, but often “in order that” and “so that”⁽²⁾ (= ὡς); also in the negative form ܐܝܢ ܡܠܐ “that not”, “lest”. Very often too it stands before the Inf. with ܕ, to bring out more strongly the notion of purpose: ܐܝܢ ܡܠܐ ܕܐܝܢܐ “in order to scrutinize” Ov. 252, 4 &c. So also before prepositional phrases, particularly in the statement of design, motive or view (= ὡς): ܐܝܢ ܡܠܐ ܕܐܝܢܐ “as a mark of respect to him” Jos. St. 59, 9; ܐܝܢ ܡܠܐ ܕܐܝܢܐ “as a warning to him” Sim. 370 mid.; and frequently ܐܝܢ ܡܠܐ “as a . . .”, but also ܐܝܢ ܡܠܐ “from ostentation” Sim. frequently; ܐܝܢ ܡܠܐ “with cunning” ZDMG

(¹) Martin 62, 17 reads thus, to all appearance correctly. Wright has ܡܠܐ.

(²) This use, however, is not equally in favour with all Syriac authors; in Aphr. it occurs only a dozen times at the most.

XXV, 335 v. 190; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “for his own sake” Ov. 82, 3; **ܐܡܝ ܕܡܢ ܗܝܘܐ ܕܡܢ ܗܝܘܐ** “shortly”, “in few words”, often in ancient writings even.

C. **ܐܡܝ** without **ܕ** is also found in many references. Thus, first of all, before brief nominal phrases, with the help of which it forms a relative clause: **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as (is) a merchant” = “as merchant” Ov. 165, 22; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as a son of wealthy parents” Ov. 160 *paen.*; **ܐܡܝ ܕܡܢ ܗܝܘܐ** *κατὰ τὸν χρόνον ὃν* Matt. 2, 16 P. (**ܐܡܝ ܕܡܢ ܗܝܘܐ** C. S.); **ܐܡܝ ܕܡܢ ܗܝܘܐ** “according to the command of the Lord” Ov. 166, 25; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “according to my feebleness” [*or* “in my humble opinion”] Spic, 9, 14; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “suitably to that which”, frequently, &c. Often before numbers **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as” *i. e.* “about (**ܕܡܢ ܗܝܘܐ**) a hundred years” &c. —So with **ܐܡܝ ܕܡܢ ܗܝܘܐ** “to be like” and similar words: **ܐܡܝ ܕܡܢ ܗܝܘܐ** “he was like a fire” Sim. 271 *inf.* &c.⁽¹⁾ —If the word with which comparison is made must receive a preposition, then **ܐܡܝ** is used, *e. g.* **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as in the eminent fathers” Ov. 160, 8; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as with the man” Ov. 168, 9 &c. Or the preposition is withheld, and the special relation of that with which comparison is instituted is gathered merely from the context: “that great cheapness will prevail” **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as (were) the years before” = “as in earlier years” Jos. St. 41, 16. However, there occurs: **ܐܡܝ ܕܡܢ ܗܝܘܐ** *ܐܡܝ ܕܡܢ ܗܝܘܐ* “they considered this world as an insignificant sheltering-place, but that world beyond as a city which was full of beauty” Anc. Doc. 101 *ult.*; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “like an eagle” Sim. 385 *mid.* (if this is the right reading; Cod. Lond. gives it without **ܐܡܝ**).

D. An Object or an Adverbial adjunct may stand in the incomplete clause which is introduced by **ܐܡܝ ܕܡܢ ܗܝܘܐ**: **ܐܡܝ ܕܡܢ ܗܝܘܐ** “and turned them, as a good shepherd (turns) his flock” Aphr. 192, 11; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “and as a mother her children, he embraced them under the wings of his prayers” Sim. 389 *inf.*; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “was victorious in his fight, like Job

(¹) Compare **ܐܡܝ ܕܡܢ ܗܝܘܐ** “how does he look?” Joseph 195, 9; 225, 2.

Other Ad- verbs as Correla- tives.

§ 366. A. Following ancient usage, the bare particle *ʔ*, however, *ʔ* “in order
is still very frequently employed to mark the dependence of a clause, ^{that”}
without the special kind of subordination being given. Thus, times with-
out number, *ʔ* stands for “in order that”: *ܡܠܟܐ ܕܥܝܪܐ ܦܠܥ ܓܠܝܠ ܒܥܬܝܡܘܢ*
ܐܢܬܫ ܒܢܐ ܥܝܪܐܗܝܠܐ Luke 18, 39; *ܡܠܟܐ P. = ܡܠܟܐ C. ܒܢܐ ܩܠܝܠܐܝܬܐ*
(*ܥܝܪܐ*) John 3, 21; *ܡܠܟܐ ܕܥܝܪܐ ܦܠܥ ܓܠܝܠ ܒܥܬܝܡܘܢ* “and then the
Spirit led him away that he might be tempted of Satan” Aphr. 129, 4,
after Matt. 4, 1 (*ܦܥܝܪܐܝܬܐ*); *ܡܠܟܐ ܕܥܝܪܐ ܦܠܥ ܓܠܝܠ ܒܥܬܝܡܘܢ* “that he may not
be overcome by the enemy” Aphr. 129, 9; *ܡܠܟܐ ܕܥܝܪܐ ܦܠܥ ܓܠܝܠ ܒܥܬܝܡܘܢ*
“this was done by the Lord, in order to show” Sim. 391 inf. &c.

B. ꝑ̣ is also employed very often in a loosely causal connection = "since", "while": *ܐܬܪܥܐ ܕܡܢ ܕܠܗܘܬܐ ܕܚܝܬܐ ܕܡܢ ܕܠܗܘܬܐ* . . . *ܐܬܪܥܐ ܕܡܢ ܕܠܗܘܬܐ* "now their life was a copy of the church of the Apostles, seeing that everything which they had, was in common" Ov. 167, 22; ꝑ̣ *ܐܬܪܥܐ* "particularly as" Mart. I, 16 *inf.*, and other passages; *ܐܬܪܥܐ ܕܡܢ ܕܠܗܘܬܐ* "woe is me, that (seeing that)" Ov. 137, 5 &c., and many like instances; cf. § 358 B.

C. ; also serves the purpose, sometimes, of setting down a clause as a kind of theme, the meaning of which is explained afterwards, without any proper grammatical connection appearing: **וְשֵׁנָה לֹא מֵלֶכְתָּם** "and as regards the circumstance that the animals did not turn round, as they went,—Simon was represented by the first &c." Moes. II, 128 v. 796; **וְהָיָה וְיִחְזַק**

§ 369. On the other hand, particularly in long periods, the relative particle **?** is kept, and it may even be doubled: **למה מעבסא ליה** "for it was not a possible thing that, while they worshipped Baal, (that) they should keep the nine commandments" Aphr. 15, 4 (so, a farther similar instance in **לא מעבסא להו** Spic. 16, 8); ... **הוה חבוי איהו ומועבד איהו** "for he was in the habit, whenever he found us . . . , of asking" [*lit.* "for he was accustomed that, whenever he found us . . . , (that) he asked us"] Spic. 1, 3; **הוה חבוי איהו ומועבד איהו** "and it is not seemly for thee, O man, that through that gate, by which the king entereth, filth and mud should come forth" Aphr. 46, 1 (where there is the additional incongruity that **הוה** [in **חבוי איהו**] is taken up by **איהו** [in **מועבד איהו**]). These examples might be held as confirmed. The same may be said of some in Euseb. Ch. Hist. In other places, a case here and there, which appears to belong to this class, may rest on a copyist's error, just as, on the other hand, a few cases of omission may do the same. The representations contained in this and the foregoing section are, for all that, well established.

§ 370. We have already had a few examples, in which a conjunctive particle did not appear at the head of its clause. So, farther, , not at
the head
of its
clause.
بِإِزْدَارِهِ وَقُوَّتِهِ وَفَخْرِهِ جَلِيلِهِ لَا يَفْعَلُ “but his power was not suf-

ficient to render subject to sin her liberty in Jesus" Ov. 160, 20; **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** "and I wish to know the exact truth" Ov. 163, 10; **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** "at times indeed the emperors permitted him to wear purple" Sim. 349 *inf.*; **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** "and he was ready to meet all wicked emotions with all good emotions" Ov. 169, 8; **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** "I was not able to bear and endure the weight of power" Ov. 171, 14 &c. In many of these clauses it would be very natural to keep to the same arrangement of the words, using, however, **וְ** with the Inf. instead of **וְ** with the finite verb. **וְ** too is occasionally found not at the beginning of its clause: **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** "when Moses slew the lamb, the first-born of the Egyptians were slain" Aphr. 406, 2; **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** "and not even when a thirsty person drinks from a fountain, do its waters dwindle away" Aphr. 199, 10 &c. Of course such inversions of the natural order are more frequent in rhetorically elevated discourse, and with the poets, than in homely statement.

Relative
Clauses
set in a
Series.

§ 371. When several relative clauses occur in a series, they may be satisfied with one **וְ**, even when they are not constructed alike; for attributive clauses v. above, (§ 344); cf. **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** "this person, to whom gold had been sent from far, and who had joyfully accepted it" Ov. 199, 17 &c. Conjunctional: **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** "that God had enjoined him . . . and had said to him" Aphr. 235, 8 &c. Of course, however, the **וְ** may also be repeated after **וְ**: this repetition may likewise take place when there is a separation of the divisions of the sentence into their individual members, without necessitating thereby the formation of several complete clauses: **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** **וְאֵלָּא** "that he cause a brother's daughter or a sister's daughter to live with him" Ov. 173, 25, where the second **וְ** might quite as well be wanting.

C. INDIRECT INTERROGATIVE CLAUSES.

§ 372. A. In many cases in Syriac, indirect questions cannot be distinguished from direct. Even the presence of the relative particle **ܐܢܝܢ**, marking dependence, does not prove that an interrogative clause is indirect, seeing that this **ܐܢܝܢ** may also stand before the *oratio directa* (§ 367).—Still, the point here is very often determined by the connection, the enfolding of the clauses, and particularly the change of person necessary in many cases of *oratio obliqua*.

B. An interrogation which concerns the entire predicate is denoted in indirect discourse by the conditional particle **إِذَا** ("if") "whether".
in indirect discourse by the conditional particle **إِذَا** ("if") "whether".
حَبْرًا "we shall see if it comes and helps thee" Sim.
إِلَّا إِنْ كُنْتُ نَذِيرًا **إِلَّا إِنْ كُنْتُ نَذِيرًا** **إِلَّا إِنْ كُنْتُ نَذِيرًا**
... إِنْ ... إِنْ ... إِنْ "nor (is it known) whether he was buried under the
bodies of the slain, nor whether he threw himself into the sea, nor
whether ... nor whether ..." Jos. St. 11, 6. The alternative question,
expressed in the last example by means of the repetition of **إِنْ**, may
also be denoted by **أَمْ لَا**: **أَمْ لَا تَعْلَمُ هَلْ فِي الْبَيْتِ سَرَقٌ** **أَمْ لَا**
أَمْ لَا تَعْلَمُ هَلْ فِي الْبَيْتِ سَرَقٌ **أَمْ لَا تَعْلَمُ هَلْ فِي الْبَيْتِ سَرَقٌ** "the thief does not know whether the master of the house is within
it or not" Aphr: 129, 13 &c. **أَمْ لَا** often stands for **إِنْ** (§ 374 B):
أَفْهَمْ أَوَّلًا فِيمَا فِي خَدِّكَ **أَفْهَمْ أَوَّلًا فِيمَا فِي خَدِّكَ** **أَفْهَمْ أَوَّلًا فِيمَا فِي خَدِّكَ** "consider first in thy thoughts
whether thou dost forgive" Aphr. 71, 21.

[illegible]

C. Even when the interrogative concerns the Subject, or individual points in the Predicate, **ܐܝܢܐ** may precede: **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “that they deliberate as to whom they should institute as bishop in Edessa” Ov. 170 *ult.*; **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “his fellow-monks learned where and how he was” Ov. 169, 23; **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “and the truth knows, how to hold thee to herself” Ov. 163, 12; **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “while he saw his dignity,—with what a humble demeanour he stood at the head of the people” Ov. 189, 22; **ܐܝܢܐ** “when” Aphr. 19, 6; 170, 1; **ܐܝܢܐ** “whence” Ov. 190, 4; **ܐܝܢܐ ܕܡܕܢܐ** “how rich” Ov. 191, 20 &c. With the interrogative placed in the end of its clause: **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “who is it that says, what are these wheels?” Moes. II, 104 v. 438; and with the **ܐܝܢܐ** placed at the same time at the commencement: **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “I will make known to thee also, from what time these causes acquired strength” Jos. St. 8, 3. So also in headings of themes, when the governing word is not given: **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “How the blessed Rabbūlā became Bishop in the town of Edessa” Ov. 170, 21 &c. ⁽¹⁾

D. But this **ܐܝܢܐ** may also be wanting: **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “(that) thou show me, what works are demanded” Aphr. 5, 4; **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “let him see, what will be suitable for the service . . . and by what things he will please him” Aphr. 8, 13 (together with . . . **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “man becomes concerned, as to what is requisite for him (who) . . .” Aphr. 8, 2); **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “wherein is written, what . . .” Spic. 13, 8; **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “it is not known what became of him” Jos. St. 11, 5; **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “and see thou, how they have distinguished themselves” Aphr. 60, 5; **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “that he may show how great honour he has bestowed [dispensed]” Sim. 391 *inf.* (Cod. Lond. **ܐܝܢܐ**); **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “thou art desirous to learn this thing, by what causes it (the war) was stirred up”

(1) Notice farther **ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ** “because” John 5, 16 C. S. (P. has merely **ܐܝܢܐ**).

E. Just as, in many cases, a direct question is really an expression of wonder, so too is it with many an indirect question: **ܠܐ ܕܝܢ ܒܥܡܐ ܕܐܬܐ**, "and his soul grows elate, that to such a master [*lit.* 'to what sort of master'] he has become worthy of belonging" Moes. II, 116 v. 639; and quite a similar instance is given *ibid.* p. 164 v. 1384. So **ܘܡܨܚܒ ܪܗܒܐ ܕܐܬܐ ܐܬܪ ܡܦܠܚܐ ܠܐܬܐ ܕܢܐ ܠܐ ܕܢܐ ܕܢܐ ܕܢܐ**, "and praised God, that such a stern and rapacious father had begotten such a just, generous and compassionate son" I and II, 159, 24; **ܫܚܝܬܐ ܠܡ ܠܡܠܟܐ ܕܩܝܣܪܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ**, "Woe to the empire of the Romans, that it has lost such emperors, and met with such instead (of such)!" Jul. 79, 19; "**ܐܕܝܫܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ**" "that such a man, instead of such, is sitting on the throne of the Roman world" Jul. 123, 2 (*lit.* '*who* instead of *whom*').

The conjoining of two interrogatives in one clause, as we have it in these last cases, is somewhat rare. Another instance, however, is found in *نَجِّهِ اَنْتَ الْاِصْحَابَ؟ اَبَا مَعَا مَعْ اَبَا* "try both of them, as to which of them is the stronger" Ephr. (Lamy) III, 681 str. 25. But it is only in translations from the Greek that this construction appears with any considerable frequency.

§ 373. **حَلْطٌ**, **مَظ**, originally “for what?”, then “if perhaps”, “that perhaps” or even, when it is an expression of doubt “lest perhaps” [*ne forte*]—is properly an indirect interrogation. The **ي** here indicates dependence. Moreover a proper governing word is often wanting, and the notion of uncertainty, found in the connection, suffices,—so that we may translate by “perhaps”, “perchance”. And thus a farther additional **ي** may be prefixed to the **ي** (which has here become grammatically indistinct) in order to express the dependence more clearly. **حَلْطٌ** is in strictness independent, and introduces at first an independent clause, but we deal likewise with it in this place on account of its being tantamount in meaning to the compound form. Examples: **بَرَبِ حَلْطٍ لِّلنَّبِيِّ** ὁρα, μηδενι εἰρηγς Matt. 8, 4 P. (C. S. **وَحَلْطُ**); **حَلْطٌ مِنْ الدَّهْرِ**

חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא הֵן חֲסִידֵי יְהוֹשֻעַ הָיִינוּ רומ. 3, 29; חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “are mother and wife haply better to me than God?” Mart. I, 251 *inf.*—“He does this or that” חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “(in the hope) that perhaps he may take him into favour again” Aphr. 150, 5; “are asked חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא whether those who come may have seen them, and whether those who go may see them” Joseph 193, 9 (var. both times with חַמְלָא) [= Ov. 294, 16]; “would that I were found (thought he) such that &c.!” Ov. 171, 23; חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “think upon death thou too, O wise and learned scribe, lest haply thy heart be uplifted” Aphr. 427, 18; “seek ye for him חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא lest haply he may have gone into that cave and be dying there, and we be punished for his guilt” Sim. 283 *mid.*; חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “what shall we say about this? Is it that the children of Israel have received the kingdom of the Highest? God forbid! Or is it that the people have reached somehow to the clouds of heaven?” Aphr. 96, 8 &c.—חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “it may be thou thinkest” Jul. 47, 1.—חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “that we be concerned about them, so that they should not, through their need, be obliged to do anything that is unseemly” Ov. 217, 16; חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “were afraid that he would take vengeance on them” Jos. St. 19, 21; חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “is afraid of it, lest the waters should increase” Aphr. 145, 15 (var. חַמְלָא); חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “and will listen to his command, in order that perhaps, on account of our request of him, he may build” Jul. 110, 1; חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “and Daniel thought, that on account of the sins of the nation, he might perhaps remain...” Aphr. 58, 14 (where חַמְלָא is separated from חַמְלָא; var., however, חַמְלָא; afterwards) &c.—חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא “let him examine... whether in any respect they may be deserving of reproof” Ov. 176, 6; חַמְלָא בְּמִתְּרָא וְכִסְפָּא בְּחַסְדָּא

“he shortened the measure of his days, that the measure of his sins might not become too great and overpowering” Jul. 5, 24.

By far the most common of these forms is **حَتَّى** (without ? before it).

D. CONDITIONAL CLAUSES.

§ 374. A. The condition which is set forth as possible is expressed by **إِذَا**. With the negative we say **لَا إِذَا** or **إِذَا لَا**. The **إِذَا** which introduces a clause occasions no farther change in its construction. The Act. Part. mostly serves as its verb (§ 271), the Impf. not so often (§ 265). When the past is referred to, which of course occurs much less frequently in these clauses, the Perf. is employed (cf. § 258), or the Part. act. with **لَمَّا** (§ 277), or even, though not often, the Impf. with **لَمَّا** (§ 268 A). Besides, **إِذَا** is frequently followed by a Nominal clause. The apodosis may agree with the protasis in time and in construction, but it may also differ from it in many ways, without thereby causing any deviation from the leading rules of clause-formation which have been described above. We give a few examples in support of the most important cases. *Part.* **وَلَا تَتَكَبَّرْ فِي الْبَنِينَ إِنَّهُمْ مَرَكَبَةٌ مَتَرًا** “and if thou gloriest in thy sons, they are torn away from thee” Aphr. 84, 13; **وَلَا تَعْبُدُوا دُونَ اللَّهِ** “if he (the dog) does not run out and bark at it, the master of the sheep beats him” Ov. 138, 20 (compare § 271). So with **إِنْ** and **لَوْ**, e. g. **إِنْ هَلْ جَاءَتْكُمْ آيَةٌ مِنْ رَبِّكُمْ لَا تُبْذَرُوا** “if there are no righteous persons, (even) the wicked perish” Aphr. 458, 9.—*Impf.*: **إِنْ يَصُومْ يَوْمَ كَذَا** “for if he is fasting . . . , let him not mingle . . .” Aphr. 45, 22; **إِنْ لَا تَنْصَرِفْ مِنْ هَاهُنَا فَتَكُونُ مَعَنَا** “but if you will not be convinced, but continue to resist, then you will be held in contempt by us” Ov. 175, 3; **إِنْ أَصْبَحَ بَصِيرًا** “if it becomes blind, the (whole) body has grown useless” Aphr. 457, 11; **وَلَا تَكُنْ مِمَّنْ يَنْقَلِبُ عَلَيْنَا مِنْ دُونِ الْيَقِينِ** “the truth makes itself known to thee, if thou dost renounce thine own knowledge” Ov. 163, 16 (and thus very frequently, a *Part.* in the principal clause, overagainst an *Impf.* in the conditional clause; cf. § 265). Both *Impf.* and *Part.* alternating: **إِنْ**

ܢܗܝܐ ܐܢܝ ܝܫܝ ܝܗܘ ܐܠܗܐ ܡܚܕܝ ܝܚܩܝܬܐ ܡܠܐ ܚܕܝ ܕܗܘܝ ܠܐ ܒܢܝܢ ܕܗܘ
 ܐܠܗܐ “and if any one makes confession (*Impf.*), that there is only
 one God, but transgresses (*Part.*) his commandments, and does (*Part.*)
 not do them, then it is not true for him that there is only one God”
 Aphr. 498, 5 (cf. line 12; v. 301, 17; 339, 1).—*Perf.* ܐܢܬܐ ܐܚܒܬ ܬܩܠ ܐܢܬܐ
 ܐܢܬܐ ܐܚܒܬ ܬܩܠ “if thy father has brought fish, give me five
 pounds (of them)” Sim. 273 mid.; ܐܢܬܐ ܐܚܒܬ ܬܩܠ ܐܢܬܐ
 ܐܢܬܐ ܐܚܒܬ ܬܩܠ “but if faith has been injured by unbelief, then the soul is lost”
 Anc. Doc. 98, 12; ܐܢܬܐ ܐܚܒܬ ܬܩܠ ܐܢܬܐ ܐܚܒܬ ܬܩܠ
 ܐܢܬܐ ܐܚܒܬ ܬܩܠ “if Christ has been laid as the foundation, how then dwelleth
 Christ also in the building?” Aphr. 9, 14 &c. Cf. ܐܢܬܐ ܐܚܒܬ ܬܩܠ
 ܐܢܬܐ ܐܚܒܬ ܬܩܠ “if the priests of Israel were
 accustomed to perform the service, how much more is it fitting for us . . . !”
 Ov. 172, 14 &c. For examples with the *Impf.* and ܐܢܬܐ v. 268 A. *No-*
nominal clauses: . . . ܐܢܬܐ ܐܚܒܬ ܬܩܠ “if it is a disgraceful thing
 for thee that . . . , then see . . . ” Ov. 162, 8; ܐܢܬܐ ܐܚܒܬ ܬܩܠ
 ܐܢܬܐ ܐܚܒܬ ܬܩܠ “if even the remains of an idol’s temple are standing in
 any place, they shall be destroyed” Ov. 220 *paen.* &c. We have several
 cases together in . . . ܐܢܬܐ ܐܚܒܬ ܬܩܠ ܐܢܬܐ ܐܚܒܬ ܬܩܠ
 ܐܢܬܐ ܐܚܒܬ ܬܩܠ “if God is one (*Nominal clause*) . . .
 and has given men their nature (*Perf.*), and takes pleasure in this (*Part.*) . . . ,
 why then did he not give them such a nature, that . . . ?” Spic. 1, 6.

B. For ܐܢܬܐ there often stands ܐܢܬܐ “if it (is) that” *e. g.*
 ܐܢܬܐ ܐܚܒܬ ܬܩܠ “if there is necessary for them” Jos. St. 13, 18; ܐܢܬܐ
 ܐܚܒܬ ܬܩܠ “if they should conquer” Jos. St. 13, 13; ܐܢܬܐ ܐܚܒܬ ܬܩܠ
 ܐܢܬܐ ܐܚܒܬ ܬܩܠ “if thou therefore, my son, hast . . . , then tell it” Spic. 2, 3 &c.

C. We have already seen that several clauses connected by ܐܢܬܐ may
 stand after ܐܢܬܐ. It is true that ܐܢܬܐ may also be repeated with ܐܢܬܐ in that
 case conditional clauses are often elliptical: ܐܢܬܐ ܐܚܒܬ ܬܩܠ “be it
 for death, or for life” Jul. 169, 19; ܐܢܬܐ ܐܚܒܬ ܬܩܠ ܐܢܬܐ ܐܚܒܬ ܬܩܠ
 “be it word or work, in season or out of season” Ov. 181, 22, and mani-
 fold cases resembling these (cf. *e. g.* Jos. St. 50, 19). How ܐܢܬܐ and
 ܐܢܬܐ “or” may be exchanged here, is shown by the following example: ܐܢܬܐ
 ܐܚܒܬ ܬܩܠ ܐܢܬܐ ܐܚܒܬ ܬܩܠ ܐܢܬܐ ܐܚܒܬ ܬܩܠ ܐܢܬܐ ܐܚܒܬ ܬܩܠ

... “whether they are in Edom or in Arabia, in Greece or in Persia, whether in the North or whether in the South, they observe this law” Spic. 19, 14.

D. We have another ellipsis in לא or אם לא “if not” *e. g.* אם לא אומר (var. אם לא) “if not, I have to say” Aphr. 441, 7; so 117, 14; Ov. 214, 11. Cf. אם לא אומר “otherwise (if it were not so,) I would not have done it” Jul. 245, 26.

After לא “if not”, “excepting”, “except that”, “other than”, sentences which are incomplete are very common. In this application a farther אם often comes in after לא . Examples: $\text{לא יעשה אדם כלום אלא אם כן יצוהו}$ “for men have not been commanded to do anything, except that which they are able to do” Spic. 5, 2; $\text{מה עשה זה נחמד? אלא אם כן יצוהו}$ “and why is it, dear friend, that... there was written for them ‘four hundred and thirty years’, except because...?” Aphr. 26, 20; $\text{מה עשה זה? אלא אם כן יצוהו}$ “and not one image made they for themselves to worship, excepting the image of the calf” Aphr. 312, 20; $\text{לא עשה זה אלא אם כן יצוהו}$ “it was not permitted to him to slay the Paschal lamb in any place, except before one altar at Jerusalem” Aphr. 218, 22, while line 12 has $\text{לא עשה זה אלא אם כן יצוהו}$ “it was not permitted him to prepare the Paschal lamb, save at Jerusalem only”; $\text{לא עשה זה אלא אם כן יצוהו}$ *καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ* Matt. 11, 27; $\text{לא עשה זה אלא אם כן יצוהו}$ *οὐδεὶς ἀγαθὸς εἰ μὴ εἷς θεός* Luke 18, 19; $\text{מה עשה זה? אלא אם כן יצוהו}$ “and what are the stones of fire but the children of Zion?” Aphr. 85, 7, where there is a var. $\text{לא עשה זה אלא אם כן יצוהו}$ without the אם ; $\text{מה עשה זה? אלא אם כן יצוהו}$ “who are the builders except the priests?” Aphr. 10, 18; $\text{מה עשה זה? אלא אם כן יצוהו}$ “no one of them remained alive but the bishop... and two other men” Jos. St. 29, 4; $\text{מה עשה זה? אלא אם כן יצוהו}$ “in what... except in...?” Aphr. 57, 11; $\text{מה עשה זה? אלא אם כן יצוהו}$ “who understands... except the perfect?” Ov. 185, 19; and thus frequently. *With these Particles beginning the sentence:* אם לא “and only one way was there, which led up to it” Jos. St. 15, 5. An

entire clause stands after $\text{אֲנִי לֹא מֵבִינֶה לְךָ אֵלֶּיךָ}$ in $\text{אֲנִי לֹא מֵבִינֶה לְךָ אֵלֶּיךָ}$ “and I cannot believe, without being convinced” Spic. 2, 14; $\text{אֲנִי לֹא מֵבִינֶה לְךָ אֵלֶּיךָ}$ “thou canst not understand . . . , if thou hast not known” Ov. 162, 26.

From the meaning “if not” is developed the adversative meaning “however, but, yet”, in which sense אֲנִי is oftenest met with.

E. After the concessive particle $\text{אֲנִי} = \text{אֲנִי}$ “even if, if even” a complete clause may follow, *e. g.* $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ $\text{καὶ ὅταν ὅρι τοῦτω εἴπητε . . . γενήσεται}$ Matt. 21, 21 (C. S. merely אֲנִי); $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ S., $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ P. $\text{καὶ ἀποθάνῃ ζήσεται}$ John 11, 25; $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ “for even though he worships . . . , still he is not found fault with” Aphr. 335, 18; $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ “and even if he has sinned, yet the seed of the righteous has been preserved by him” Aphr. 462 *ult.*; $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ “for even if it happens that . . . , let it yet be firm and sure for us, my sons, that . . . ” Jul. 8, 27 *sqq.* (where אֲנִי , as frequently happens, occurs at the beginning of the apodosis) &c. But very often אֲנִי is followed by a mere fragment of a clause, *e. g.* $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ “and thou hinderest from prayer though it were but one man” Sim. 328 mid. &c.; cf. $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ “I am afraid even to mention” Ov. 196, 14. Often it signifies “though it were only”, “at least” (like $\text{καὶ} = \text{καὶ ἂν}$), *e. g.* $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ $\text{καὶ παρεκάλουν αὐτὸν ἵνα καὶ τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται}$ Mark 6, 56; $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ “that my acquaintances might remember me, for the sake of my words at least” Ov. 137, 5; $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ “let me dwell at least on the outskirts of the pasture ground” Ephr. III, 576 D; $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ “Blessed is he who has been found worthy to obtain it (Paradise), if not through righteousness, at least through grace,—if not by works, yet by (Divine) compassion” Ephr. III, 576 A &c.

F. We have, in the following sentence, an example of an ellipsis in the principal clause being made up for, by the contents of the conditional clause: $\text{אֲנִי כִּי־אֶחָד־מֵהֶם יִשָּׁחַדְךָ וְאַתָּה לֹא תִּשְׁמָרְךָ מִיָּדָא}$ “if they persecuted Christ, so also (will

they persecute) us” Aphr. 484, 15; v. also farther sentences there of like character. Other ellipses occur in **אִלְאִי אִשְׁמָא בְּחַיָּה וְהוּא הוּא שְׁמָא לֹאד וְתִנְיָא** “if (there is) honour, it is ours, and if discredit, it is also on both sides” Ov. 151, 17.

G. **אִלְ** is found almost always at the beginning of its clause. Very seldom do we meet with cases like **אִלְ אִנְיָא בְּמַלְכוּתִי אִלְ אִלְמָא בְּלָאָם** “if I stand upon the summit of all heights” Moes. II, 82 v. 83; and thus also 80 v. 79 and 81.

Exceptionally **אִלְ** is set down twice in **אִלְ אִלְמָא בְּחַיָּה וְהוּא הוּא שְׁמָא לֹאד וְתִנְיָא** “for if of all kinds of food which . . . , if man eats of them” Aphr. 307, 11, where the sentence is taken up anew.

Rem. The insertion of **אִלְ** in relative clauses to express the indeterminate (“any”, “somehow”) is an imitation of the later Greek style, *e. g.* **מִבְּמָה בְּאִי אִלְ אִלְמָא בְּלָאָם** *ὅστις ἐάν ἐπιστηρίχθῃ* Is. 36, 6 Hex.; **מִבְּמָה בְּאִי אִלְ אִלְמָא בְּלָאָם** *ὅτι ἐάν λέγῃ ὑμῖν* John 2, 5 Hark.; **אִלְ אִלְמָא בְּלָאָם** *ἐκτός ἐῖ μὴ . . . ἐμποδίζοιτο* Lagarde, Reliquiae 57, 5 &c., and similarly, here and there, even in ancient original writings. Thus in particular **אִלְ אִלְמָא בְּלָאָם** “how much soever”, “although”; **אִלְ אִלְמָא בְּלָאָם** “however much he exerts himself” Jul. 9 *ult.*; **אִלְ אִלְמָא בְּלָאָם** “however pitiful he might be to the eye” Ov. 188, 20; cf. Philox. 47, 16; 54, 21; 264 &c. Instead of this expression we have also **אִלְ אִלְמָא בְּלָאָם**, Land III, 210, 19, 21; 211, 6 &c.; and even **אִלְ אִלְמָא בְּלָאָם** Philox. Epist. fol. 13 a, 1, 4.

§ 375. A. The condition which is set forth as impossible is expressed by **אִלְ**. This particle is generally followed by the Perf. which is so much in use for hypothetical clauses (§ 259), or by the Part. with **אִלְ** (§ 277); the Perf. is also strengthened occasionally by **אִלְ**. In the principal clause the Part. with **אִלְ** is very generally found. There is no sharp distinction between what is represented, by way of Condition, as still unfinished (*si faceret*), and what is represented as completed (*si fecisset*). Examples: **אִלְ אִלְמָא בְּלָאָם** *καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι οὐκ ἂν ἐσώθη πᾶσα σάρξ* Matt. 24, 22; **אִלְ אִלְמָא בְּלָאָם** *אִלְ אִלְמָא בְּלָאָם* “if the soul abandoned the body, it (the body) would not continue in existence” Moes. II, 90 v. 221; **אִלְ אִלְמָא בְּלָאָם** *אִלְ אִלְמָא בְּלָאָם* “if laws belonged to climes, this would be

impossible (to be)” Spic. 18, 25; **ܐܠܗ ܕܡܝܪ . . . ܠܐ ܢܥܡ ܡܝܪ** “if he had given a sign . . . , he would not have been burned” Anc. Doc. 87, 22; **ܐܠܗ ܡܝܪ ܠܗܡܢܐ ܠܡܢܐ ܠܡܢܐ** “for if they had been converted, there would have been penitence” Aphr. 54, 5; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “even the children, if he had begotten them, he would have rescued” Aphr. 352, 10; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “for if he had been made so, that . . . , then the good even (that he would do) . . . would not be his” Spic. 4, 4; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “if it (f.) had always been with him, it would not have allowed him . . . ” Aphr. 128, 3; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** *εἰ ἦδ' εἰ ἔργηγόρησεν ἄν* Matt. 24, 43; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “for if the rain had weakened . . . , it would be clear . . . ” Aphr. 450, 14; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “if everything were ministered unto, who would he be that ministered?” Spic. 3, 24; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** *καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη* Matt. 26, 24, cf. Mark 14, 21; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “it would be better for them, if they did not rise” Aphr. 169, 12; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “if it had been possible” Ov. 201, 1; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “if man had been made in that way, he would not have been for himself, but would have been an instrument” Spic. 3, 4.

Occasionally, with the naturally definite **ܐܠܗ**, the suggestion of unreality, given by the Perf., remains quite in abeyance, and the particle is then followed by a clause with the Impf. or Part., or by a Nominal clause: **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “which, if we listened to it (f.), would bring us woe” Jul. 210, 7; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “not even if it should happen that the tyrant let me go free” (where the hypothetical Perf. is in the dependent clause) Jul. 84, 7; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “for if the odour of the sinner were to strike one who approached him, then you would all flee” Ov. 140, 20 (where there is a var. **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ**); **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “if thou didst seek it, sea and land would sing thy praise” Moes. II, 78 v. 45; **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ** “if thou didst wish” *ibid.* v. 39. Cf. **ܐܠܗ ܡܝܪ ܡܝܪ ܡܝܪ ܡܝܪ**

אלה לא יבטל כלל... מצי: "if the protection of God did not embrace the world, life would no doubt have come to an end" Jos. St. 4, 14; **אלה לא יבטל כלל** "if they were not in the world, it would dissolve" Aphr. 457, 14 (where there is a var. **אלה לא יבטל**); **אלה לא יבטל**... **אלה לא יבטל** "if we had a pure soul..., astonishment thereat would strike us dumb" Moes. II, 160 v. 1307 (and so 164 v. 1357, while 166 v. 1385 has **אלה לא יבטל**); **אלה לא יבטל**... **אלה לא יבטל** "and were the eye clear..., the throng would astonish us" Moes. II, 164 v. 1355; **אלה לא יבטל** "if one had power..., then would this (one)... be higher" Anc. Doc. 87, 16.

B. The clause with **אלה** is subjected to a certain dependence in cases like **אלה לא יבטל כלל** *καὶ τί θέλω εἰ ἤδη ἀνήφθη* Luke 12, 49 (P. **אלה לא יבטל כלל**); **אלה לא יבטל כלל** "thou wishest now, thou hadst seen him" Moes. II, 160 v. 1319 (and so v. 1320); **אלה לא יבטל כלל** "and how much you wished, it had already gone down" Jul. 23, 22. Cf. *ibid.* 81, 25; 104, 26. The notion of a hypothesis has in these cases passed over into that of a wish.

C. With **אלה לא**, accompanied by a noun, the idea of existence does not need to be expressly denoted: **אלה לא יבטל כלל** *καὶ εἰ μὴ κύριος (ὁς) ἐκολόβωσεν τὰς ἡμέρας (ἐκείνας) οὐκ ἂν ἐσώθη πᾶσα σὰρξ* Mark 13, 20 (S. differently); **אלה לא יבטל כלל** "had it not been the offence, which they committed" Jul. 50, 27; **אלה לא יבטל כלל** "and had he not been, then neither would there have been (§ 339) any revelations from his Father" Moes. II, 118 v. 654. The construction of **אלה לא** = **אלה לא** is exactly like the latter in syntax: **אלה לא יבטל כלל** "if the famine had not become severe, he would not have allowed him to come with us" Joseph 242, 9 (Ov. 320, 15); **אלה לא יבטל כלל** "had I not been made subject to the king of the Persians, I too would have gone up" Sim. 328 *inf.*⁽¹⁾

(1) I would not like to maintain confidently that even in **אלה לא יבטל כלל** "if I did not... think" Jul. 132, 12, the **אלה** is correct.

§ 379. The license given in the arrangement of words in a clause is in part also extended to the arrangement of the clauses, which serve as members of a period. For the purpose of being brought into stronger relief, the governed clause is occasionally placed a long way before the governing; and not seldom an express *Involution* or enclosing of one clause within another, makes its appearance. Cf. **ܡܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “for, from the day on which the name of Christ was named over him, by nothing was he persuaded to resolve to satisfy his hunger” Ov. 182, 12; **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “but who can describe the wonderful changes, which, in this stolen quiet of the few days of his prayer, were renewed in his soul by the spirit of God?” Ov. 185, 18; **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “*ei, qui vult, dixi et dico eos faciles esse*” Spic. 6, 4; **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “*et quum haec mirabilia magna audiverim te facere*” Addai 3, 3 *ab inf.*; **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “those of the monks, who wish to make for themselves stone chests for the dead” Ov. 214, 12; **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “but we have not now come to stir up the mud of Bardesanes” Ov. 64, 12; **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “for I see that you too are eager to hear profitable speech” Philox. 120, 2, and many similar instances.

§ 380. *Parentheses*, like the following one, are seldom met with: **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “how many wise men, think you, have abrogated laws in their several countries?” Spic. 19, 1. More frequently are parentheses found in quotations of sayings: *e. g.* **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “I am afraid, says the servant, to mention what you have stolen” Joseph 218, 3 [= Ov. 307, 14] &c.

§ 381. The construction of the Nominative Absolute (§ 317) belongs at bottom to the *Anacoluthon*, and the same may be said of several other constructions which we have met with above. But true *Anacolutha*,—*i. e.* those which are felt to be such,—are not very common. They belong, moreover, rather to the department of rhetoric than that of grammar.

point is placed for distinction's sake. This point, however, is often wanting; yet the numerical value is generally quite clear from the mere order of the ciphers, or from the context. For the hundreds from 500—800, combinations with $\overline{\text{ل}} = 400$ frequently appear also, thus: $\overline{\text{له}} = 500$; $\overline{\text{لي}} = 600$; $\overline{\text{له}} = 700$; $\overline{\text{لي}} = 800$. For the *thousands* the units may be placed, where the order of the ciphers gives them to be recognised as indicating thousands; a small oblique stroke is sometimes set below them as a distinguishing mark.




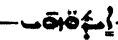
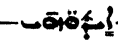




Examples: $\overline{\text{في}} = 23$; $\overline{\text{في}} = 209$; $\overline{\text{عري}} = 394$; $\overline{\text{نمر}}$ ($\overline{\text{نمر}}$) or $\overline{\text{اممر}} = 527$; $\overline{\text{فهم}}$ ($\overline{\text{فهم}}$, $\overline{\text{فهم}}$) = 1862; $\overline{\text{هن}}$ = 5550 &c.

Farther, the thousands are very often written out in full, with numeral letters accompanying, *e. g.* $\overline{\text{الفه زعم}} = 1944$; $\overline{\text{د الفته ممد}} = 2152$ &c. And, besides, there occur combinations of numerals written out in full and numerals represented by letters, *e. g.* $\overline{\text{الفه ماحمدا همر}} = 1967$; $\overline{\text{ف ه ماحمدا}} = 630$ &c.

Rem. In certain MSS. a very ancient system of ciphers is found, resting upon quite a different principle.

ADDITIONS AND CORRECTIONS.

- P. 2, l. 2 from foot, 3rd last col.; after—*sh*—, insert—(š).
- P. 16, l. 15 from top; read—Exception.
- P. 23, l. 19; for—“there”—, read—“then”.
- P. 45, l. 4 from foot of text; for آئینہ, read—آئینہ.
- P. 46, l. 4 of § 66; for—f. ج—, read—f. ج.
- P. 52, l. 11 from top; read last word—ہذا.
- P. 64, l. 10; for ہذا, read—ہذا.
- P. 64, l. 11; for ہذا, read—ہذا.
- P. 74, l. 4; for—syllables—, read—letters.
- P. 87, l. 11; for—س, read—س.
- P. 87, l. 20, 2nd col.; for—س, read—س.
- P. 87, l. 26, 2nd col.; for—س, read—س.
- P. 88, 4th footnote; for—س, read—س.
- P. 94, l. 9 from foot; for—س, read—س.
- P. 95, l. 3 from foot of text; for—س, read—س.
- P. 97, margin; for—months—, read—month.
- P. 98, l. 2 from foot of text; after—“ill”;—, insert—و “well”, “much”
(adv.);—.
- P. 103, margin; for—Preposition—, read—Prepositions.
- P. 107, l. 8; read first word as—س.
- P. 114, 1st line of footnote; for—س—, read—س.
- P. 128, l. 2; read last word as—س.
- P. 128, l. 9; for—س—, read—س.
- P. 128, *ult.*, mid. col.; for—س—, read—س.
- P. 133, *ult.*; for—س—, read—س.
- P. 140, l. 10; for—س—, read—س.

- P. 144, last column; read 3rd word as—.
- P. 182, l. 16; read last word as—.
- P. 209, l. 8; read 3rd Syriac word as—.
- P. 212, ll. 10 & 9 from foot; read—Sentences.
- P. 222, l. 11 from top; after—§ 283—, insert—A.
- P. 229, l. 15; for——, read—.
- P. 232, l. 5 from foot; for——, read—.
- P. 240, l. 2 from foot; from the words—"who are you Christians"—, delete—you.
- P. 244, l. 5 from top; read first word as—ensample.
- P. 255, l. 15; for—28 *ab inf.*—, read—28a, *inf.*
- P. 255, l. 19; read—consigned to writing.
- P. 257, l. 16; for——, read—.
- P. 271, l. 9 from foot; for—XXX—, read—XXIX.

Note.—A vowel-mark, or a point or other sign, has fallen out in the Syriac portion of the type, much oftener than could have been wished. It would appear that the occasional occurrence of such an accident, immediately before the final impression, is exceedingly difficult to avoid in this particular type, however careful the manipulation may be; and, happening when it does, it is of course beyond the control of any proof-reading. In the above list of "Additions and Corrections", only those instances of such a fault have been pointed out, which stand in Paradigms or similarly important situations. The others are left to the discernment of the reader to discover and correct, and to his indulgence to condone.

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